THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

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THE EDITORS TO THE PUBLIC.

The undersigned are alone responsible for the character and sentiments of *The Independent*. They have competent assistance in the departments of news and correspondence, and the Journal is established on an adequate pecuniary basis.

LEONARD BACON.
JOS. P THOMPSON.
R. S. STORRS, Jun.

REV. HENRY WARD BEECHER is a stated contributor to *The Independent*, over the signature ✻.

Anniversary Week.

SABBATH EVENING, MAY 6.

SERMON BEFORE THE AMERICAN AND FOREIGN CHRISTIAN UNION.

On Sabbath evening a sermon was preached in the Mercer-street Presbyterian church (Mr. Giles'), by Rev. WILLIAM ADAMS, D.D., on behalf of the American and Foreign Christian Union. The night was very rainy, and the audience consequently small. The introductory services were by Mr. Norton, one of the Secretaries of the Society, and the only clergyman in the pulpit was the preacher. The musical performances were in the best style of the unsurpassed choir of the Mercer-street congregation.

Mr. Norton stated the origin and object of the Society before whom this first annual sermon was now to be preached.

The text was in 2 Peter, 3: 8. "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

God administers his government, not by capricious and desultory acts, but in pursuance of a plan, which his wisdom has devised, and which his providence executes. It must embrace eternity, and yet the parts we see *are* often inexplicable to us, because we do not see the whole. The results of the whole are the proofs of its goodness. This rule of judgment is applicable to the life of an individual, and much more in regard to the designs of Providence with a nation. Take the Puritans, in the days of Charles II, and it might appear that they were under the anger of God. But follow them down to the present day, and you see that these were but "parts of his ways," and that the time has not yet come to write the history of English Puritans. To no part of the world's history is this principle more applicable than to that of the Roman Empire. It was the product of no one century or of no one class of causes. It begins back in the time when Nineveh was yet in its pride. Even the Papal power, which resuscitated the dominion of Rome over the world, has witnessed the birth of all the governments of Europe. Nor is it yet worn out, but still sways the destiny of nations in every quarter of the globe. Passing over the multitude of historic themes which it suggests, the preacher would now confine himself to one topic, the transition from Rome Imperial to Rome Ecclesiastical, from Rome Pagan to Rome Papal. The name of Rome suggests two distinct visions. And the connection of the two, the mode in which this transition was effected, forms a most worthy subject of earnest inquiry and the profoundest study. Archbishop Whately suggests the cause as being in the natural tendency of the human mind to superstition. I shall give utterance to the impressions made on my own mind by a personal visit to the city of Rome. I shall trace the origin of the Papal power in Roman Imperialism, Roman Paganism, and Roman Art. Ancient Rome was founded in the year 753 before the Christian era. Its designation in prophecy is iron, not gold. Martial strength was its character. In after ages how exactly was the prophecy fulfilled, which was written by Daniel while Rome was but a young and unknown state. The city of Rome was the center and heart of all that power which subdued and governed the world, and was the focus of all its wealth, splendor and luxury. Every extension of conquest added to its magnificence, and increased its wealth and voluptuousness. Of this greatness, a few majestic specimens only remain: the Coliseum and the Arch of Titus are the most interesting. The former, a vast amphitheater, capable of holding a hundred thousand spectators, was built in a single year, by the compulsory labor of an incredible number of Jewish and Christian captives; and was the place where multitudes of Christian martyrs sealed their testimony with their blood. The latter, built to commemorate the destruction of Jerusalem, bears among its scriptural bas-reliefs an attestation in favor of the Bible, in the very forms of the sacred utensils prescribed in the book of Leviticus.

Such was the metropolis of the Roman Empire, when in one of its remote provinces the Christian religion took its rise. It was by the arm of Roman power, subsidized by Jewish hate, that Christ was fastened to the Cross. Before the martyrdom of Paul, Christianity numbered converts in Cesar's house. Its advance excited the ire of all the flames of superstition, all the lovers of vice, all the devotees of power; and the hunting of Christians became a pastime. In the second century, Justin Martyr wrote his eloquent Apology, and presented it to the emperor. In the fourth century, what do we see? The emperor avows the Christian faith, the Cross is emblazoned on the imperial standard, and the religion of the Nazarene is the religion of the empire; its ministers become the counselors of the throne, and insensibly become possessed of a power beyond that of the throne. This result was not so much chargeable to design as to the common law of events, when the clergy were alone possessed of intellectual superiority. There was such a charm in the name of Rome, that after there was no civil power in Rome, the ecclesiastical power by a natural succession occupied the same preeminence in the minds of men. And Charlemagne availed himself of this idea, by being crowned as Cæsar in Rome. Thus it followed, that he who had crowns to give soon claimed a crown for himself, until under Hildebrand, the ecclesiastical Napoleon of the Middle Ages, the title of *Pontifex Maximus*, which had been assumed by Augustus, was claimed by the bishop of Rome. All the titles and splendor of the empire were transferred to the papacy. The transfer of the Pope to Avignon was as pernicious to his power as the removal of the Emperor to Byzantium had been to the empire. There is but one Rome. The recent removal of the Pope has illustrated this idea, by its effect upon his power. This is the transition of Rome Imperial to Rome Ecclesiastical.

Next we consider the transition from Paganism to Papacy. No person can fail to be struck with the identity of the scenes and shows of Rome Papal and Rome Pagan. Dr. Middleton describes the effect upon his own mind of personal observation of this identity:

> "The chief pleasure which I proposed to myself in visiting Rome, was to visit the genuine remains and venerable reliques of Pagan Rome; the authentic monuments of antiquity, that demonstrate the certainty of those histories, which are the entertainment as well as the instruction of our younger years. I could not help flattering myself with the joy that I should have on viewing the very place and scene of those important events, the knowledge and explication of which have ever since been the chief employment of the learned and polite world—in treading that ground where at every step we stumble on the ruins of some fabric described by the ancients; and cannot help setting a foot on the memorial of some celebrated action, in which the great heroes of antiquity had been personally engaged. I amused myself with the thought of taking a turn in those very walks where Cicero and his friends had held their philosophical disputations; or of standing on that very spot where he had delivered some of his famous orations. I had resolved, therefore, to lose as little time as possible, in taking notice of the fopperies and ridiculous ceremonies of the present religion of the place. But I soon found myself mistaken; for the whole form and outward dress of their worship made so strong an impression on me, that I could not help considering it with a particular regard; especially when the very reason which I thought should have hindered me from taking any notice of it at all, was the chief cause that engaged me to pay so much attention to it; for nothing, I found, concurred so much with my original purpose of conversing with the ancients, or so much helped my imagination to fancy myself wandering about in old Heathen Rome, as to observe and attend to their religious worship, all whose ceremonies appeared plainly to have been copied from the rituals of primitive Paganism, as if handed down by an uninterrupted succession from the priests of old to the priests of new Rome; while each of them readily explained and called to my mind some passage of a classic author, where the same ceremony was described as transacted in the same form and manner, and in the same place, where I now saw it executed before my eyes: so that as oft as I was present at any religious exercises in their churches, it was more natural to fancy myself looking on at some solemn act of idolatry in old Rome, than assisting at a worship, instituted on the principles and formed upon the plan of Christianity."

Such was the language of the biographer of Cicero, one of the most accomplished classical scholars of his day. As the river takes its tinge and its constitutent characters from all the soils through which it runs, Christianity itself is not free from this law. Judaism tinged the first exhibitions of Christianity. The greatest Christian writers have been influenced by the prevailing philosophy of their day, Manichean, Gnostic, or Peripatetic. History shows that many of the rites and forms of Paganism were adopted, perhaps, for the purpose of impressing the rude Pagans with Christian influences. It was natural that when the emperors embraced Christianity, they and their princes should seek to do honor to the memory of the martyrs. Churches were built in their honor, their statues were set up, and, gradually, admiration grew to adoration. As their likenesses were lost, the statues of the gods were taken for the effigies of the Christian saints.

There is not a heathen temple remaining in Italy which is not now a Romish church. The bronze statue of St. Peter, whose foot is now bright with the kisses of ten thousand lips, was an image of Jupiter Olympus. The whole appearance and order of worship impresses a classical mind with the perfect identity of the present superstition and worship with the ancient mythology. Italy was then the home of imaginative superstition, and there is not an ancient idea brought down to us which is not now matter of common belief, transferred from Pagan to Papal agencies. The preacher gave a detail of particulars under this head, most surprising and impressive—all showing how exactly the prevailing imagination serves the present religion as it did the old.

The effect of Roman Art, as a chief support of the present as it was of the ancient superstition, was next discussed and exhibited. The enthusiasm of the love of Art in Italy, is utterly inconceivable to an American population. These arts, so highly esteemed, are transferred and wedded to the religion of Rome. The value attached to the pictures and marbles is beyond the wealth of kingdoms. Poor as Rome now is, she would not sell some individual pieces for the revenues of the richest nation in Europe. The effect of this transfer, indeed, are the points embodied in this discourse. Roman Imperialism, Roman Mythology, Roman Art, as transmitted into the present religious system, were illustrated by a description of one object—the Basilica of St. Peter's—erected at an incalculable expense; its grandeur alone informs you that it was intended to be the metropolitan church of the world; the long area of its courts, corridors, and pavements, measured by acres; its mighty dome, swelling up and up, like a second heaven, verifying the boast of its architect—"I will hang the Pantheon in the air." The entrance of the Pontiff borne on the shoulders of men, preceded by a guard, all of noble pedigree, followed by a procession of cardinals, prelates, bishops and officials, stretching away and away over the immense floor, chanting their Latin lyrics as they move; the Pontiff ascending his throne, and high-born men bending to kiss his foot, while censers of incense are waved before him, as before a god. Who can be a spectator of this, and not feel that it is something more than the ancient imperialism?—more to be likened to the triumphant entrance of some Eastern despot to the grandest temple upon earth? Observe the rites which follow—spreading of flowers and burning of lamps, strains of music from invisible performers—and say if the art of the old mythology is gone? Behold the products of art—that architecture of altar, pillar, and arch—those pictures of mosaic wrought into the wall—those monumental effigies of a long line of Pontiffs, where Art has borrowed more from Mythology than Scripture—and who can deny, in the absence of all religious instruction, with no appeals to reason, no use of the word of God, that this system is most indebted for its power to the Muses and the Arts? There is an ominous crack in the dome of St. Peter's, and architects are engaged in girding it with iron bands. Shall the religious system which it symbolizes follow? The end is foretold by the Prophet Daniel: "He shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people; through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand."

Haste is not necessary to God, in vindicating his government or in accomplishing his purposes. For a thousand years are to him as one day, and one day is as a thousand years. He will finish all in due time. And the lessons which are thus slowly taught, by the progressive development of his designs, through revolving centuries, will be managed in the best way to instruct mankind and to glorify God.

AMERICAN TRACT SOCIETY.

Dr. SPRING delivered a sermon on Sunday evening at the church corner of Lafayette Place and Fourth-street, on the occasion of the *Quarter-Century Anniversary* of the American Tract Society. His text was Matt. 13: 33: "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, until the whole was leavened." His theme was INFLUENCE.

The Jewish economy had little influence beyond the limits of its own nation—it was purely *national*, not aggressive. The fire on Jewish altars did not consume heathenism; but when Christianity was introduced, it, like the leaven of the text, began to exercise a marked influence upon the mass of human society. There were various kinds of influences at work in society—physical influences upon natural bodies, as the sun upon the earth, the moon upon the tides; sympathetic influences, addressed to the sensibilities of men; moral influences, excited by moral causes, operating through the heart. Good and evil angels exert moral influence upon men, and man upon his fellow-man; but there is nothing in which men more widely differ than in the degree of influence which they exert in the world. For the source of this influence we must go back to the principles of our nature, but its exercise is constant and inevitable; to escape it we must go out of the world. Whether we will or no, there is not a mind in the universe which does not exert *some* influence upon the world—it may be in a still small voice, but it strikes some chord which will vibrate or reverberate till it strikes around the globe. There is not a particle of matter in the universe which has not a relation to other matter—so of influence. Light does not more perfectly encircle the globe than influence. No man exerts an influence which is uniformly good—nor universally bad. But when exercised for good, it is like the fertilizing showers of spring—when exerted for evil, like the chill blasts of winter. God has not entrusted moral power to wickedness alone. On this great battle-ground the extremes of human nature meet,—a point of his discourse which he illustrated by contrasting the influence of Diocletian with that of Constantine, Huss with Sigismund, Cromwell with Charles II, Milton with the Duke of Buckingham. Human influence, he said, was a strange thing—it never rests—it is a wheel for ever revolving—a pendulum for ever vibrating—it is always effective, making men better or worse—more happy and useful, or more miserable and dangerous.

The constituent elements of influence are various; a man's influence was apt to be in accordance with his endowments, but good men, of limited acquirements, have often exerted an influence beyond their talents. It is no easy matter to escape the influence of truth when it is *lived out* in the lives of good men, whether intellectual or otherwise. A bad man cannot be a reformer—a good man cannot be a corrupter. The influence of men depends on their opinions; their character takes its complexion from their thoughts. Good influences always induce good opinions. The value of truth would be destroyed if men were no better for believing it. There are few independent thinkers. Most men do not like the trouble of thinking. The crisis of men's destiny is not of their own appointment—a single emergency has often discovered facilities of influence before unknown to their possessor.

Another element of influence was to be found in the principle of Association. There is a gregarious disposition among men, which consolidates their influence for good or evil. He instanced the influence of the domestic relations—of schools—of the Christian profession—of the Jesuits. There never was but one organization that possessed power equal to that of the Society of Jesus instituted by Loyala; that one was the Church of the living God, which moves by the influence of Truth and Love—an influence which transforms moral character. He then adverted to the associated enterprises in which the Church had been engaged during the last half century. If the last half century has been an age of progress, it has been so through these great associated movements—it is an age not of great men, but of great associations. These influences work silently and unseen; they accomplish changes without any perceptible motion. There is no influence to be compared with that of truth and goodness. The greatest things are not to be accomplished by great transactions, but by things done in the right way, at the right time, and in the right place. The impressions made upon the human mind are not to be eradicated. Eternity will make what is good better, and what is bad worse. Great responsibility is always attached to human influence. The time will come, said the preacher, when men will not all desire to be the known possessors of great influence. There are many who will then rather be found to have possessed a limited influence.

In closing the Doctor briefly referred to the organization of the American Tract Society twenty-five years ago. In the autumn of 1824 a correspondence arose between the Tract Society of Boston and the New York Society, having for its purpose the combining of all the various local societies in one grand national union. On the 10th of May, 1825, a convention of delegates from the different societies throughout the country agreed upon a plan of action, and the day following the American Tract Society was solemnly organized. He spoke with deep feeling of the co-laborers in the work, who had, since that time, departed from life—of Summerfield, Milnor, Stokes, Stearns, Pierson, and others.

The principles of the Society are Christian without being sectarian. Its publications distinctly recognize the doctrines that lie at the basis of man's redemption. Those best acquainted with the volumes it has sent into the world, best know their value. Next to the American pulpit and the American Bible Society, there is no other association in the land which has done so much for the dissemination of Divine truth.

The responsibility of an institution which now has annually at its control more than $300,000, is not slight. The Society has often been told that there were those who carefully watched its workings. We know it, and are glad of it. We have been told, also, that our enemies are watching us. We know it, and invite their scrutiny. He next spoke of the appropriate work of the Society, which is to disseminate tracts and volumes throughout the land, and throughout the world. More has been done, if I mistake not, said he, during the last twenty-five years, toward elevating, enlightening, and ameliorating the condition of man, than in any like period since the death of Christ. When the next twenty-five years shall have passed, others will stand here in our places. Go on, beloved. Be steadfast in the work. Let *your* influence be felt.

SERMON BEFORE THE N. Y. BIBLE SOCIETY.

The annual sermon before the New York Bible Society was preached in the Tabernacle on Sabbath evening, by Rev. Dr. HOLDICH, Financial Secretary of the American Bible Society. The exercises were opened with prayer and the reading of the Scriptures by Rev. Dr. DeWitt.

The text was Deuteronomy 4: 8: *And what nation is there so great, that hath statutes and judgments so righteous as all this law which I set before you this day?*

Dr. Holdich began by saying that we are not to judge of the Old Testament system of morality and legislation by modern standards. It was a preparatory and introductory system of moral law, revealed by God, enforced by moral considerations, and containing the promise of a Messiah and of a higher system or development through him. The query is not whether the Old Testament system was the best which can be conceived of, but was it a decided improvement upon all previously existing systems, and such as man would probably never have discovered. If it can be shown that it was the best adapted for the end in view, and that it was in all respects conformable to the character of its great Original we have no right to expect more. The Scriptures of the Old and the New Testament, each in its respective age, constitute the most perfect system of moral truth the world ever knew. The challenge of Moses might be safely put to the conscience of the whole American people.

To appreciate the Old Testament system, we should consider the period when it was given. This was in the year 2513 of the world, and 1491 B. C.; 307 before the destruction of Troy, and 65 years after Athens was founded. In these circumstances, what have we a right to expect?

We know almost nothing of that early period. All history of that time is fabulous; there is nothing reliable. It is not settled how much of ancient history is true; whether, for example, there ever was such a place as Troy. The description of the battles before her walls, the names and characters of the warriors who there contended, and all the details of her renowned siege, may have had no existence but in the imagination of the poet.

Go over the scenes and localities referred to by Homer, and you shall not be able to identify them; compare the geographical allusions of different ancient writers to the same events, and all is confusion.

But take the Bible in your hand and explore the holy land, every fact is established by surviving monuments, and you feel that the Bible is historically true.

Infidelity expected to gain much from scientific explorations in Egypt. The reverse has proved true. To the dismay of the infidel and the astonishment of many timid Christians, the discoveries in Egypt confirm the literal facts as stated by Moses. Discoveries are made down to the time of the Exodus, and then there is a gap until Egypt became again connected historically with the Israelites. This is wonderful, is it not providential? The more ancient history is pried into by critics the less satisfactory is the result; but with sacred history the reverse is true.

There was no *ethical code* earlier than that of Lycurgus, 884 B. C. That of Solon was given 558 B. C., Socrates 450 B. C., and Plato 348 B. C. When these were promulged science had made progress, the human mind was expanded, education was perfected, and these were the last fruits of cultivated intellect. Yet there was no general ethical system—none of comprehensive and universal authority. That of Lycurgus lasted 700 years, that of Solon 400. They could not hold men for any length of time.

Now look at the circumstances in which the system of Moses was given: to a people who had been for 400 years sojourners, and for 250 years in a state of servitude. They were a nation of liberated slaves, without books, without philosophers, without any of the appliances of education. Yet they were the recipients of a system of law—it arises out of them, it keeps them distinct, it remains in force for 1500 years, and is not yet extinct. This system differs from all others in its results, in its materials, in moral power and practical efficiency. The religion of the Bible is the religion of all civilized lands.

Systems of human origin embody some individual virtues; but their originators were not free from fault, and there was in them a want of adaptation to the circumstances of men. Lycurgus by his iron currency destroyed property, without which there can be no social progress; and by his harsh discipline made a nation of soldiers without any of the gentler virtues.

Socrates had no higher principle than individual fame or family advancement.

Plato held to a community of women.

The laws of Moses inculcated benevolence, truth, justice, compassion for the unworthy, pity even for the brute; they forbid slavery among brethren, regulate it among enemies, and would ultimately do it away. There is no ancient system of morality but which is deficient and inadequate; but the Scriptures of the Old Testament lay down a broad platform of duty which is applicable to every case; which is comprehensive, definite, supreme, and of infinite power; grand, adequate and simple.

When we regard the condition of the people, we see that this system could never have originated with Moses; it did not spring up; it *came down*, and Moses was its mouth-piece.

Turning to the New Testament we find there peculiar views of truth and duty. It is not the principal design of the New Testament to give a system of law, but a system of salvation. The development of law is incidental. Yet the views of human duty and obligation given in the New Testament are of great force and importance.

A *new class* of virtues is here introduced, or at least *old* virtues are rendered new in their extent of application. Other codes had enjoined the duty of prayer; but what system but the Bible had commanded to "Pray without ceasing?" Other teachers had urged the obligation of gratitude to God for the reception of benefits; but it was only the inspired moralist who had said, "In everything give thanks, for this is the will of God in Christ Jesus concerning you."

History and society extol very different virtues from those which the mind of God approves; these are such as courage, bravery, magnanimity, fortitude, patriotism, friendship, &c.

The graces which Christ inculcated are the reverse of these; meekness, gentleness, placability, forgiveness, &c. The world could not be made up of heroes, or of such characters as history lauds; but a world of Christ's men would be a blessed world.

The Gospel imposes its restraint on *inward principles*. Men forbid the outward act of wrong. Man says thou shalt not *steal*, God says thou shalt not *covet*. Men restrain only the wicked *action*, which can never secure virtue.

The New Testament is elevating, pure, and comprehensive. It rests too on a foundation of authority. God is here presented in the new relation of Redeemer, and in that fact we find the highest obligation to holiness. This gives the Bible its great power over the heart.

I value the philosophy and ethics of the Bible, I admire its poetry and eloquence, yet my hopes for the world depend on its doctrines of grace, which alone have the power to melt the stubborn heart, to subdue the proud and depraved will, and to bring the sinner in penitence and faith to the foot of the cross. Nowhere but in the Bible is God revealed in the character of a Redeemer. This is the most touching relation he could sustain to his creatures. We might regard the Deity as our Maker, our Preserver, our Judge, but none of these conceptions took such hold of the strongest feelings of the soul as when it bows in gratitude and compunction in the view of Redeeming Love.

The conquests of Christianity are successful in proportion to the preaching of the cross. Take the compass of the earth, and the condition of advancement in which a nation is found is in proportion to the circulation and use of the word of God. Nations are elevated in proportion as they receive the Bible, and in proportion as the Bible is among the people. The poorest Christian are better than the best heathen. The Bible promotes mental activity, development and expansion.

Dr. H. closed with an eloquent appeal in behalf of the Society which is engaged in distributing the word of God.

PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

On Sabbath evening, a meeting was held for the Board of Foreign Missions of the Presbyterian Church, O. S., and a sermon preached by Rev. E. D. Smith, D. D., of this city. The meeting was held in the First Presbyterian Church, Dr. Phillips's, in Fifth Avenue, and like the other meetings of the evening, was small in numbers in consequence of the storm. Before the sermon, Rev. John C. Lowrie, one of the secretaries of the Board, read the following

ABSTRACT OF THE THIRTEENTH REPORT OF THE EXECUTIVE COMMITTEE.

The members and missionaries of the Board, who have departed this life during the last year, are the venerable President of the Board, Dr. Miller; one of the Vice Presidents, Mr. Matthew L. Bevan; one of the members, Mr. Charles Chauncey; and four devoted Christian women, Missionaries of the Board, Mrs. Ramsey and Mrs. Loughridge, of the Indian Mission and Mrs. Rudolph and Mrs. Freeman, of the Mission, in Northern India.

Receipts and Expenditures.—They exhibit a gratifying state of things in the financial affairs of the Board; the whole income of the year amounting to $126,075, while the expenses have been $124,838, leaving the Treasury unembarrassed with debt.

Twenty-two persons have been sent forth as *missionaries and assistant missionaries* during the year, nine of whom were ordained ministers of the Gospel.

Missions to the *Indian tribes* of our country are planted among the Choctaws, Chickasaws, Creeks, Seminoles, Iowas and Sacs, Otoes and Omahaws, Chippewas and Ottawas, with 35 laborers, of whom ten are ministers. Over 320 Indian children are in the schools, more than two-thirds of whom are members of the mission-families, receiving their food and clothing from the funds of the Board, though a large portion of these funds are contributed by the Indians themselves, out of their annuities from the government. Two of the churches have about 50 communicants. Religious services are conducted at all the stations, and the Gospel is preached, both in public and in private. The general condition of these Missions is encouraging, with an urgent call for a greater number of laymen, as teachers and assistants. Quite lately, a pressing call has come from California, on behalf of the poor and oppressed Indians of that new state. Christians ought to be willing to endure as great hardships for the love of Christ, as men of the world for the love of gold. While tens of thousands are posting across the continent to dig in the mines, how few are found entering the wilderness to 'seek' and to 'save' the lost. We need a larger measure of the spirit of Him, who, though he was rich, for our sakes became poor.

African Missions.—The most important event of the year was the sending forth of two ministers of the gospel and their wives, to form a new mission on the Western coast, near the Equator. The Kroo mission has been weakened by the return of two laborers, on account of health, leaving only a teacher. The stations in Liberia, occupied by two ministers and two teachers, all colored persons, have been strengthened by the arrival of an iron school-house, books and apparatus, sent to Monrovia from this city, for the use of the Alexander High School; and by the transfer of the schools and teacher of the New York Ladies' African Society to the Board. A number of additions have been made to the church at Monrovia.

India.—The three Missions have a force of about sixty American and native laborers, (not counting assistants who are not converts); of whom 24 are ministers of the gospel. Large and efficient printing establishments are at Allahabad and Lodiana, from which between six and seven millions of pages of the Scriptures and Tracts were issued in four languages, and six alphabets. In the schools, 1230 scholars are under Christian instruction, of whom about 120 are orphans, supported by the missions, and nearly 700 are in schools of a high order. There are churches at eight of the stations, embracing 200 communicants. The church at Futtehgurh, was permitted to enjoy a season of refreshing from the Lord, and to admit between thirty and forty hopeful converts at one communion. Efforts on an extended scale have been made to spread the light of the Gospel amongst millions by missionary tours which are marked with much interest. A new station has been formed, under favorable circumstances, at the city of Lahor, the capital of the Punjab, the country lately under the military despotism of the Sikhs. The second meeting of the Synod of North India, and its important proceedings, particularly the translation of the Confession of Faith and the Shorter Catechism into Hindustani, marks an era in the history of the missions of the Board in India. From a feeble and disheartened beginninning, these missions have made a steady and substantial advancement to their present position of great and growing interest and importance; and their future prospects, with God's continued blessing, and the enlarged support of the churches, can be rightly estimated only in the revelations of the great day. The Committee have arrangements for sending forth five ministers of the gospel to this field.

Siam Mission.—This consists of five persons, two of whom are ministers, and one a physician and licentiate. The terrible visitation of the cholera at Bangkok carried to a heathen grave about 30,000 persons in less than three weeks. A church has been organized, though with but one native member. We should pray that the little one may become a thousand.

China.—There are 22 persons connected with the Canton and Ningpo Missions, twelve of whom are ordained ministers, and one physician. Four were sent forth during the year. In the schools 93 children are receiving a Christian education, all but 20 supported by the mission. The press at Ningpo has issued over two millions of pages of the Scriptures and tracts. The church contains eight native members. Numerous religious services are conducted by the missionaries; but this is the seed-time, not the day of harvest, in China. A new mission is contemplated at Shanghai, by brethren from Ningpo. The probability of a greatly increased commercial intercourse with the northern ports of China, and the employment of steam vessels from San Francisco to Shanghai, before many years, make it important that the Church should be prepared to take advantage of the facilities which will then exist, for publishing Christ amongst the people of China and Japan.

Papal Europe.—The Board has conducted its operations on the same plan as in former years. Funds are entrusted to Christian gentlemen of high character, holding our views of doctrine and church order, natives of the countries to be evangelized; by whom sums equal to the support of ten ministers or twenty colporteurs, have been expended for the spread of the true religion in Roman Catholic countries. An important work is performed in this way, calling for a large increase of expenditure in these great fields.

Among the Jews—Three missionaries, two in this city, and one in Philadelphia. Judicious and effective measures have been pursued to influence the Jewish mind, and to lead this long wandering people to the only hope of Israel. The report says:

"It has been actually planted here among a large and increasing population of Jews, though the Church did not at first contemplate such a measure. It has gained a hearing in quarters where it was least expected. It has been conducted without ostentation and without offense. Its daily details of labor cannot, for reasons of prudence, be made public; but they have satisfied the Committee that this Mission is exerting a profound though a silent influence on the Jewish community. It is with confidence, therefore, that they would commend it to the prayers of all who long for the salvation of Israel."

This work of Foreign Missions calls for the instrumentality of God's people, and cannot be successful without the power of the Spirit of God. The Church is brought by her foreign missions in contact with heathen nations, constituting three-fourths of the human family. In this great work a beginning has been made, and the blessing of God has been with his servants engaged in it. A spirit of liberality is gratefully acknowledged, and the dependence of the cause on the piety of the Church is recognized—piety enlightened by a knowledge of the wants of the world. Prayer is needed—more prayer on the part of every Christian—earnest, importunate, believing prayer, that the veil of unbelief may be taken away from the Jews, and that the unsearchable riches of Christ may be made known to the Gentiles.

Dr. Smith took for his text the 15th verse of Gen. 3: "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." He commenced his discourse by referring to the two ways in which God has revealed himself to man—by natural and supernatural exhibition. The power and the goodness of God are manifested in all his works of creation and of providence. But the sinfulness of man, and his state of rebellion against God is matter of experience. Man's depraved nature renders the proof from reason insufficient for salvation. There is therefore no hope for man without an extraordinary revelation. This revelation God has given in the Bible. The law promulgated in thunder from Mount Sinai, though found in that precious book, does not reach the case of the fallen sinner, unless, indeed, to aggravate his sin and drive him to despair. But the glorious gospel, the first intimation of which we have in the text, brings life and immortality to the most guilty of the human race. "The seed of the woman" is Jesus Christ, who has destroyed the power and dominion of the old serpent, the devil, by the sacrifice of himself upon the cross, for the sins of a fallen world. Satan "bruised the heel," or inferior part of the Redeemer, namely, his human nature, when he sweated drops of blood in the garden of Gethsemane, and when he bowed his head upon the cross, and said, "It is finished," and the earth shook, and the heavens were covered with darkness. This first promise, therefore, is the germ of the scheme of a merciful God.

Our first parents may have been ignorant of the full extent of the promise; but its import comprehends the whole scheme and history of redemption, down to that glorious period when the kingdoms of this world shall become the kingdom of Christ. The predictions of the Old Testament in regard to this final triumph of the gospel, are changed to commands in the New—"Go ye into all the world, and preach the gospel to every creature." We have then, the text, the Prophets, the New Testament, the early Church, the example of the Apostles, all showing that the grace of salvation stands related to the people of every portion of the earth. But how shall the Gospel be propagated? Will it spread of itself? or is it to be extended through human piety, faith, sacrifice, prayers and efforts? God has given in the Bible the means of spiritual life, and with the means the agency of the Divine Spirit. These are adequate to the salvation of souls; they have produced and are now producing their proper effect. The spirit goes with the Gospel, and does not operate without it.

In reference to the plea of discouragement, on the ground that so little has been done, the preacher said that, for the beginning, the only hope of success lay in the promise and power of God. This hope God has cherished by the promise that the head of the serpent—not merely a part of his body, but his power, his life, shall be crushed under the heel of the Woman's Seed. But more than this, there has been decided and cheering progress made toward these glorious results. If we look to the dark periods of the Past, we shall see in the present aspects of the world a solid ground of hope, and may labor with confident hearts. The Doctor referred to the failure of the past attempts of infidelity and wickedness, to overthrow Christianity. The papal apostate in the fourth century, failed in his attempt to subvert the gospel; the infidelity of the French revolution has failed; the infidelity of the modern geologist has failed, and every attempt, from whatever source it may come, will ever fail against the truth of God. The light of science, the intercourse of nations, and the spread of civilization, will dissipate a thousand superstitions which now stand in the way of the progress of the gospel. The gospel is destined to exert a mighty and speedy agency in the revolutions now in progress all over the world. Nations are coming into closer intercourse; European Science will diffuse its light over every continent; a thousand superstitions and errors must be dissipated. In the active commercial nations, which will perform this work, the Bible is a family book. The scepter of England controls more than a hundred millions of men; the people of this country will soon swarm on the Pacific, upholding Freedom and the gospel. The fabric of idolatry is crumbling to pieces, and in a few years its inhabitants by thousands will renounce their ancient creeds, and either become infidels and atheists, or Christians. This is a serious thought for you my brethren. Of what practical value is it to say that the heathen may be saved? The danger of their being lost ought to stimulate us to exertion. Are they not corrupt, and can a holy God love them, and reward them with the joys of heaven, till they are regenerated by the influence of His blessed gospel? Let us, then, hope in God, believe in God, and labor in God.

MONDAY EVENING, MAY 7.

AMERICAN SEAMEN'S FRIEND SOCEITY.

This highly popular and useful Society celebrated its twenty-second anniversary on Monday evening, May 6th, at the Broadway Tabernacle. A very numerous audience attended, forming a striking contrast with the slim assemblies that greeted its earlier celebrations, and affording a gratifying proof of the increased and hearty interest which is cherished by the benevolent public in behalf of this moral, social, and personal improvement of our seamen.

PELATIAH PERIT, Esq., the President of the Society, occupied the chair; and the exercises were introduced by the choir, singing, under the direction of Mr. Bradbury, the following

ORIGINAL HYMN.

BY MRS. P. K. BROWN, MONSON, MS.

O Lord, we come before thy throne,
And raise our song of praise to thee,
For all thy love and grace hath done
For him whose home is on the sea.

Thy Word and Spirit, Lord, can bow
His hard and stubborn heart to thee,
Till tears of deep repentance flow,
Like falling rain-drops on the sea.

Prostrate in dust, behold, he prays—
Lifts his glad voice in thanks to Heaven;
His weary nights and toilsome days
Are cheered by hope of sins forgiven.

Great God, we rest upon thy Word;
We plead thy promise, large and free,
That the whole earth shall know the Lord,
With all the fullness of the sea.

Prayer was offered, in an appropriate manner, by Rev. Ezra D. Kinney.

The President rose to congratulate the friends of the cause on the prosperity which, through the Divine blessing, had attended the concerns of the Society. He would recall the commencement of evangelical efforts for the benefit of seamen, which took place simultaneously in the city of New York and the city of London—resulting in the establishment of the floating Bethel in London, and the Mariners' church in Roosevelt-street here. The few remnants present of the first association which was formed to promote this object will recollect the many discouragements which attended those early efforts, from the prejudices of sailors, the prejudices of captains, the apathy of ship-owners, and the general unbelief of the practicability of changing the character of seamen. Has any change been effected? He would mention a few of the evidences. There has been a great change in the discipline of our merchant service—substituting a government by weight of character and moral influence for brute force and violence. There is a great improvement in the accommodations of seamen on ship board, and in their boarding-houses on shore. The Seamen's Savings Bank in this city holds in deposit upward of a million of dollars belonging to seafaring men. Temperance prevails extensively among them. But he would not detain them from the Report.

Rev. J. Spaulding, one of the secretaries of the Society, read an

ABSTRACT OF THE TWENTY-SECOND ANNUAL REPORT.

Twenty-two years have passed since this institution assumed the character and undertook the labors of a National Seamen's Friend Society.

Since its commencement many of its early friends have gone to their rest; yet many survive, and it is gratifying to see so many present to sympathize in the exercises of this anniversary occasion.

Its operations continue to be both FOREIGN and DOMESTIC; extending through its chaplains and sailor missionaries, the ministrations of the Gospel to seamen, kind offices to the sick, and the last rites to the dead, in the islands of the Pacific, China, Brazil, Chili, France, Sweden, and the West Indies; besides acting in concert with numerous auxiliary and local societies in sustaining Sailors' Homes, Bethels, &c., in this country. The Sailors' Home in New York has had within the past year 2421, and in eight years 27,975 sailor-boarders. All these labors have been crowned with gratifying success.

The receipts of the Society for the year ending May 1st were $23,497—being an increase of $4915 over those of the preceding year; and the expenditures $23,206. As in former years, a considerable amount of funds raised by the secretaries is not included in this Report, it being expended in the ports where raised for local objects.

SUMMARY REVIEW.

A careful review of the various efforts of the past year, and analysis of the results, conclusively sustain the following positions:

1. *Seamen are rapidly rising in the scale of social and moral improvement.*

If any doubt this position, we confidently refer to the contrast between their present condition and what it was a few years ago. To say nothing of the thousands who have signed the temperance pledge, we appeal to the manifest results of the principles and practice of temperance; to the order and quiet seen in the Sailors' Homes, in the streets, and on the wharves; to entire crews going to sea and returning home sober men; to the general fact that intoxicating liquors are not furnished among the stores of the merchant, the whaling and fishing vessels, as formerly; to the improved health of seamen; to their well-furnished chests, as well as to the hundreds of thousands of dollars deposited by them in small sums in Savings Banks; to their comfortable and happy families; to their growing thrift, rising in their profession, and becoming in many instances owners in the craft they navigate, as the merchanic owns his tools; to the improvement of commanders, governing their men less by brute force, and more by moral influence; to all this and more we refer; and if any one is still in doubt, we drop the argument of facts, and despair of producing conviction in such a mind.

2. *The means employed for the benefit of seamen have been made signally efficacious by the Holy Spirit.*

In a way often no less instructive than wonderful has this divine agent led them to love and obey the Gospel. A sailor partially intoxicated strayed into one of our chapels in a foreign land. The truth he carried away so wrought upon his conscience when sober, as to lead him, while crossing the Atlantic, to give himself up to Christ. Another found peace in believing during his stay in the hospital at Lahaina. Another, who was at the siege of Vera Crux, assisted in planting the American flag on the Castle of Ulloa, and gloried in a valor which never surrendered, knoc

have watched so many a live-long night for us. It might appear very unskillful navigation in the managers of the Society, after giving us the stately ships from Chili and from the Navy, to call on landsmen from Philadelphia. But they are old sailors, these men, and they know that small craft is best in shoal water and a warm channel. He told a story of the deliverance of a noble ship from imminent peril of shipwreck—as an apt illustration of the case of the sailor, misled by false pilots, and looking to this Society and other Christian efforts for his salvation.

TUESDAY MORNING.

AMERICAN ANTI-SLAVERY SOCIETY.

The President of the Society, WILLIAM LLOYD GARRISON, Esq., of Boston, called the meeting to order, and said: "In accordance with the usage of this Society, if any person present feels moved to offer vocal prayer to the God of the oppressed, opportunity is now given for that purpose." Rev. Henry Green, of Philadelphia, accepted the invitation, and made a fervent address to the Throne of Grace.

The President then proposed to read some selections from the Scriptures—from that book which is recognized by the body of the American people as containing the will of God.

After reading sundry striking passages, he stated that the report of the Secretary would be made at the business meetings. The Treasurer, Francis Jackson, of Boston, read his report, showing the receipt of $7719, mostly from publications and donations. The expenses have been $7403, leaving the Society out of debt, and with about $300 on hand.

The President then surrendered the chair to Mr. Jackson, who announced that William Lloyd Garrison had the floor. Mr. Garrison commenced by pronouncing the object of the Society to be beneficent, glorious, Christ-like. And yet, said he, we are everywhere spoken against. One of the objections urged is that we are infidel, have ulterior objects, and aim at the overthrow of Church and State. He would take this ecclesiastical bull by the horns, and show that the ordinary tests of piety in use are worthless as proofs of true virtue. Where is the hope of the slave? Not in the Roman Catholic Church, for that is a slaveholding, and a slave-breeding, and a slave-trading church; its priests and its members do these things, and the church finds no ground of censure.

A man in the gallery asked if there were no other churches in the same situation, and if so, why single out the Roman Catholics?

Mr. Garrison said, if the friend would have patience he would see that all the other churches were treated with impartial justice. He then went on to say the same things of the Episcopal Church, the Presbyterian Church, and the Baptist and Methodist denominations. He said that all these denominations have their tests, of adhesion to certain principles, which are regarded as proofs of piety. But all these organized churches are such, that they do nothing for the object of moral purity, of peace, of temperance, or for the freedom of the slaves; but if individuals desire to do anything for these objects they have to go out of their churches, and form select societies. Every one of these societies is a broad and biting satire upon all the so-called churches of the land. All these objects have to be carried not only without the church, but in spite of it. We stand where Moses stood, where the prophets and apostles stood, where Luther and his coadjutors stood—for the truth and against the church, not in an antagonism of our own choosing, but because we cannot be faithful to the truth without denouncing those who suppress the truth; we cannot be true to the slave without incurring the opposition of those who bind his chains.

He then examined sundry tests, to show that they are of no value as evidences of character—as for instance, the inspiration of the Bible, Trinity, Total Depravity, &c. In the slaveholding States they are remarkably orthodox; the Unitarian and Universalist, and similar sects, make but little progress in the slave States. All these tests are popular, and the embracing of one or another is no test of the love of justice, of purity, and of humanity. We ought to recollect that what man does is of man, and what God does he does as God. It is not in the power of men, by vote or compact, to make a church which is divine, or divinely obligatory on one another. The Sabbath is no test, for it is everywhere so popular and respectable that you have for it united Church and State, and inflicted penalty on the freedom of conscience. He would say nothing on the question whether these things were ever of value as tests—they are of no value now. "This is the day the Lord hath made," says Dr. Watts, but who made the other six days? Better say of the poor slave, "This is the MAN the Lord hath made; let him be regarded as a sacred thing, let no man profane him or trample on his rights." He was not here to offend any one, but to speak the truth. Is this professed belief in Jesus, as it is extorted or avowed, of any value as a test of character?

The Voice.—Do not the slaves hold prayer-meetings in the name of Jesus?

Mr. Garrison.—The slave believes in a Jesus that knocks off chains, and that is the Jesus I believe in. Zachary Taylor believes in a Jesus, but it is a Jesus that enslaves men and puts them into his hands as their owner, to till his fields: and he believes in the Mexican war, and giving the Mexicans "hell."

The Voice—(Said to be Rynders.)—No man shall speak disrespectfully of the President of the United States.

[He thereupon sprung forward upon the platform, attended by some thirty or forty, apparently confederates in attendance for the purpose, and a long uproar ensued. In the course of it many left. The Hutchinsons attempted to sing, but without controlling the confusion.]

After a while, with the gracious consent of Mr. Rynders, Mr. Garrison proceeded. The belief of a historical Jesus is wholly inoperative; the principles of Jesus are still vital, and the adoption of these principles is the true test of character. And the Anti-Slavery movement has been for the last twenty years, as the advent of Jesus was eighteen hundred years ago, a proof of the utter corruption of the prevailing sects and parties. [The uneasiness continued, and Mr. G. soon closed his remarks by offering a resolution].

Mr. Garrison then called on Rev. Dr. Furness, of Philadelphia, but Rynders demanded that Mr. Grant should be heard. Mr. Garrison said that, after Dr. Furness, the floor had been promised to Mr. Grant. In the mean time, Rynders engaged in an episode of violence in one of the aisles, the nature and drift of which the reporter was unable to comprehend. Mr. Garrison stated that this was the last meeting which ought by right to be interrupted, because in all the meetings of this Society they had maintained liberty of speech, and allowed any person the right to controvert any of their positions.

Mr. Grant said he would not have it understood that he was prepared to disturb the meeting, and he proposed that Mr. Furness be heard first.

Mr. Furness then proposed to state, in a few words what were the principles and objects of the Abolitionists. He used the third person only because he was not sure that he had a right to the name. At a great price is that honor gained. It is only the men on whose head a price has been set who can justly bear that honored name. Mr. Douglass is an abolitionist, and more. The Abolitionist seeks to abolish slavery; but Mr. Douglass is one who has abolished slavery in his own person. Others have done the same, and some by strange ways. There was one who was worth a few hundred dollars as a slave, and he suffered himself to be nailed up in a box, and was handled about and carried from place to place, and when the box was opened out he stepped a freeman, whose worth was beyond all price. And he did not doubt that there were others, even here, who, if they could be boxed up in like manner, they would come out as free as he. He advised the committee of thirteen to consult and compromise with the Garrisons and the Jays and the Phillipses, and he had no doubt that these agitations will be quiet. Mr. F. proceeded at considerable length, in a calm, earnest, and persuasive manner, his address evidently producing a beneficial effect upon the audience. Notwithstanding the perfect courtesy of his whole demeanor, he was repeatedly and rudely interrupted by Rynders, who apes the slaveholder and assumes to control New York, in the same way that Foote and Toombs and their confederates assume to control Congress, by the appropriate instruments of tyrants and cowards—brute force, deadly violence, and bodily fear. It is impossible that such dynasties should be permanent in any sphere or in either hemisphere.

After Capt. Rynders and his forces had obtained possession of the house, the aforesaid Dr. Grant was brought forward on the platform to argue the other side of the question. This "learned Theban" accordingly proceeded to give a lecture on Natural History, the drift of which was that negroes, Indians, Mongolians, and generally all sorts of bipeds materially differing in complexion and features from the Doctor himself, are not men, or if belonging to the "*genus homo*," do not belong to the same "human species" with him and Captain Rynders, and therefore have no human rights, but may reasonably and justly be bought and sold, and put to any brutal use like other cattle. Conclusive as were the Doctor's learned statements to himself and his worthy backers, the dose which he was administering seemed to be by no means palatable to the great majority of his patients, but was "with spluttering noise rejected." No doubt his discourse was nothing else than an outrage on the sensibilities of a professedly Christian audience, but in this respect it was no worse than the speech of Mr. Garrison, or the bulk of the speeches which are ordinarily heard from the platform of Mr. Garrison's Anti-Slavery Society.

Dr. Grant having concluded his lecture, there arose a general outcry of "Douglass! Douglass!" The trustees of the house had made arrangements with the police for the protection of the property; and a strong force under the direction of Mr. Matsell was by this time assembled at the scene of action. Mr. Matsell himself was on the platform in a very convenient proximity to Captain Rynders. Frederic Douglass was therefore permitted to come forward; it was obvious to the Captain and the "b'hoys" that violence was not the order of the day, and that discretion was the better part of valor. Direful were the howlings and hissings, mingled with turbulent applauses, as the woolly head and dark yellow face of Frederic Douglass were presented at the front of the platform. The orator waited with admirable self-possession till there was a moment's lull in the storm, and then his voice was heard rising above the uproar. "This great, intelligent and refined assembly of human beings will not be thrown into confusion by a monkey!" Such an appeal could not be without effect. The speaker was permitted to proceed in a somewhat colloquial way, the frequent interruptions to which he was subjected only serving to show the extent of his resources and the readiness of his wit. "It is denied," said he, "that we are human. The learned gentleman has undertaken to show that the negro is not of the species *homo*. Perhaps not. But this I KNOW: that God has given me an eye to see; a heart to act; a head to think; a tongue to speak; aye, and a heart to feel the words I speak. And so I know that God meant me to see and speak; to think and feel. I stand before you to claim Humanity! I put myself in contrast with that man's theory! Say—am I not a MAN! "No!" replied a voice from the crowd, "you are only half-blooded!" "Then," said he, "I am half a man—half-brother to Captain Rynders."

The presentation of Mr. Douglass to the assembly was of itself a sufficient refutation of Dr. Grant's lecture. A mulatto—"the son of a slaveholder," as he called himself—"born south of Mason & Dixon's line—born of a black mother as dear as if she had been a *human* being whiter than the virgin snow"—long a slave, and as such scourged, scarred with the lash, and driven to the market like a brute—a fugitive from slavery, with no other opportunities for intellectual culture than belong to such a condition—yet speaking with a degree of human force and dignity worthy of the "Douglass" blood and name—was evidence enough that the theory which makes the African a connecting link between the man and the monkey, in the long chain of creation, is preposterous. Yet the suspicion seemed to lurk in the minds of a portion of the audience that if the speaker had not been a white man's son, and in that way half-human, he could not have exhibited these strangely human-like qualities. To explode the last particle of such a suspicion, it was only necessary to produce a full-blooded negro, with similar indications of having a genuine human nature. Accordingly Mr. Douglass concluded his remarks with saying that his friend Mr. Ward was present, and that he would gladly give way to him. Thereupon there was a tremendous cry for "Ward," and the Rev. Samuel R. Ward, a Presbyterian minister in Cortland county, came forward in answer to the call. As he advanced to the stand occupied by the speakers, Capt. Rynders drew back, exclaiming with an oath, "There's a regular black savage, and no mistake!" And sure enough; Mr. Ward is beyond all doubt the blackest man that ever was seen in these parts within the memory of any living person. There was not one in the Amistad to be compared with him. When his eyes are shut, and his mouth, he hardly reflects light enough to make himself visible. Yet his form is erect, his frame and limbs herculean, his head well proportioned, his forehead towering like Daniel Webster's. In a short and well-timed speech, he poured a torrent of ridicule on the unfortunate Dr. Grant and his backers, shaking the house with roars of laughter, in which Captain Rynders himself with creditable good humor could not refrain from joining. At the same time he vindicated, not with ridicule only, but with manly and vehement eloquence, the right of the negro to be regarded and honored as belonging to the human species. "I care not," he said, "for my lineage, and ask not whether I am descended from a man or a monkey. One thing I know, I *am* a man; and the God who made me thus intended I should have the rights and perform the duties of a man. I ask not whether my spinal column is, or (as Dr. Grant affirms) is not perpendicular to the base of my brain; but I know I have the faculty of thought, and the capacity of affection and emotion; I know I have a human tongue to speak, and a human heart to feel. And as for the "receding forehead" that Dr. Grant tells of, how many a white man is there with a low receding forehead, of which you may say as of the schoolmaster's in Dickens's Nicholas Nickleby, that if your knock there all day you'll find nobody at home."

At the close of Mr. Ward's speech it was announced that the hour at which the house must be vacated had arrived; and the meeting was adjourned in good order.

The result was a signal defeat of the attempt which had been planned to break up the meeting. If the news could have been reported in Washington on Wednesday that the Garrison Anti-Slavery meeting in New York on Tuesday had been broken up by a mob, the chances of the conspirators for the extension of slavery would have been infinitely increased. A multitude of newspapers, South and North, would have pronounced it an unmistakeable exhibition of public sentiment in New York. But if Captain Rynders was unpaid for the job in advance by his employers, we fear that the "promise to pay" will be repudiated by those who gave it, whoever they may be.

TUESDAY AFTERNOON.

AM. AND FOREIGN ANTI-SLAVERY SOCIETY.

For the first time in the history of this Society, the Tabernacle was crowded with an immense audience, among whom were a great number of ladies, and a small band of obstreperous persons in the north-west corner of the gallery, who kept up a running fire at the speakers, with their impertinence, but without any attempt at violence.

After the prayer, by Rev. Mr. WOODSON, of Pittsburgh, the chairman, Hon. WILLIAM JAY, Vice President of the Society, delivered an address, of great power and eloquence, on the surrender of Fugitive Slaves, Mason's Bill, and Mr. Webster's pledge in its support "to the fullest extent," with an appeal to abolitionists in regard to the fiery trial which probably awaits them, whether they will violate their solemn pledges and trample on their most cherished principles.

Hon. SAMUEL LEWIS offered a resolution in response to this address. He did not believe there was one man or one woman present who would aid in restoring the fugitive to chains and slavery. He wished all those who were in favor of the address to signify it by rising. The body of the vast assembly rose. A few noisy characters about the doors, who declined giving their names, were vociferous in proclaiming their dissent, and their eagerness to be employed in the service for which they are doubtless best fitted.

Mr. LEWIS TAPPAN, Corresponding Secretary, then announced the reception of letters, (which, however, he would not read, for the want of time,) from Hon. S. G. CHASE, U. S. Senator, apologizing for his absence, as it was the duty of every Senator to be at his post; from Messrs. ALEXANDER and CANDLER, English delegates now in the West Indies, and who make a most favorable report of the workings of emancipation both in the French and British Islands; from JOHN SCOBLE, of London, Secretary of the British and Foreign Anti-Slavery Society, with an abstract of the report which is to be presented at the anniversary of that Society the present month; and several other gentlemen. He read an extract from one, written by a gentleman who lives in the center of Maryland, enclosing $30, to constitute Rev. Joshua Leavitt a life member of one of our benevolent societies.

The following abstract of the ANNUAL REPORT was then presented by the Corresponding Secretary, LEWIS TAPPAN:

The Report shows that the intention of our forefathers in establishing the great principle of the equality of man has, thus far, been most signally defeated by an oligarchy of a twenty-fifth part of the legal voters, who, by menace and strategy have contrived to govern the nation during three-fourths of the time since the government was organized. It takes notice of the 'vicious bargain' imputed to the framers of the Constitution, and shows that they expected that slavery would soon die out, and that it exists in despite of the spirit of the Declaration and Constitution; Slavery has been prevented from extending to the Pacific by anti-slavery efforts, and a vigorous continuance of them will save New Mexico and Utah from the accursed system: Abolitionists are called upon to renew their exertions, and to persevere to the end.

The Executive Committee have employed agents to distribute their publications in California, and have in press an Address to the inhabitants of New Mexico, both in Spanish and English, showing the unprofitableness of slave labor; they have incurred considerable expense in issuing and circulating extensively various anti-slavery publications; they have sent circulars in large numbers into all the free States on the subject of petitioning Congress, and a very large number of petitions have been presented to that body in consequence. The Corresponding Secretary, who has devoted the principal part of his time to the cause the past year, has kept up an extensive correspondence, both in this and foreign countries. The means to carry on the operations of the Society have been contributed by the members of the Committee and other friends of the cause, and after all the expenditures, there remains in the treasury upwards of two thousand dollars.

A survey of the history of the Anti-Slavery cause for the year is then taken, in relation to the action of Ecclesiastical bodies, of Congress, and State Legislatures; reference is made to the distribution of the Bible among slaves, to the state of religion at the South, to the moral destitution of slave States, to the unequal political power of the North and South, to the Nashville Convention, to the apostacy of Webster, to his new views of the Wilmot Proviso, returning fugitives, and Colonization Society; to the attempt by Foote and Clay to compromise between Freedom and Slavery, to the noble effort of Benton, to the moral heroism of the Leonidas band of Free Soilers in Congress, to Seward's high moral position in the Senate, to the question respecting fugitives, to the iniquitous laws and usages respecting people of color, to their improvement in various ways, to Caste, to the Colonization Society, to Slavery and the Slave Trade as they now exist in Washington and the slave States, to the arrogance of the slave power, to the treatment of northern citizens at the South, to the violence on the post office in South Carolina, to the moral destitution of the South and the corrupt state of its theology, to the increasing anti-slavery feeling and sentiment at the South, to the free and pro-slavery press at the North, to the state of things in the West Indies and other foreign countries, and to the work demanded of all who hate Slavery and love their country.

ECCLESIASTICAL ACTION.

A review is taken of the doings of the General Assemblies of the Presbyterian Church, O. S. and N. S., and of the American Board of Commissioners for Foreign Missions, and mention is made of the advice to the latter by the Dutch Reformed Church; the position of the American Home Missionary Society with regard to slavery is noticed; and also a statement made of the action of the General Association of Connecticut, Dr. Bacon's Report, &c. of the New England Conference of the Methodist Episcopal Church; of the opposition of a southern association to man's natural rights, and the injurious advice and statements given by southern ministers at our theological seminaries and public meetings.

Copious quotations are made of resolutions against slavery by the following ecclesiastical bodies: The General Association of Mass., Convention of Congregational ministers of Mass., the Presbyteries of Franklin, O., Ottawa, Ill., Marion, Io., Indianapolis, Ind., West Alexander, Pa., the Synod of Illinois, Free Synod of Cincinnati, Reformed Presbyterian Synod of North America, N. Y. Synod of Associate Reformed Church, Iowa State Convention of Universalists, Independent Congregational Church at Brownhelm, O., Central Association of Illinois, the American Baptist Free Mission Society, Amer. Missionary Association, Wisconsin Conf. of Wesleyan Methodist Connection, the Christian Anti-Slavery Convention at Cincinnati. The latter body resolved to recommend to withdraw from slaveholding churches, and churches and ecclesiastical bodies holding fellowship with slaveholders, and from missionary societies having any connection with the sin of slavery.

It is stated that the General Assembly, O. S., was memorializated to declare slavery a sin, to prepare a plan of abolition, and to alter certain terms and passages in the Act of 1845 relating to slavery, and that resolutions were adopted, in reply—with only one dissenting voice—that the subject belongs to *secular* rather than *ecclesiastical* legislatures; that the Assembly has said and done all it can with propriety; that it aims to keep free from fanaticism, and to encourage the religious instruction of the slave by the slaveholder and the pastor. Anti-slavery passages have been expunged from the Hymn Book and "Keith's Evidences," lately published by the Assembly; and its character continues pro-slavery. The Report speaks of the great paradox made by the N. S. Assembly in styling slavery a sin, &c., and yet encourage the religious instruction of the slave by the slaveholders in the legal sense as sinners against God and man, while slaveholding ministers are fellowshiped and no discipline is recommended to the churches; of the attempt made in the Assembly to prevent anti-slavery discussion; and of the great dissatisfaction which its proceedings have occasioned, especially at the West.

The Report states that the A. B. C. F. M. disappointed and grieved the friends of the slave at their last meeting; that Mr. Treat's highly satisfactory letter has been virtually withdrawn, and its position abandoned; that the Board seems determined to allow the admission of slaveholders into the mission churches. In answer to the doctrine that only the abuses of slavery are sinful, it is affirmed that the abuses are part and parcel of the system. The Board is urged to use its influence legitimately against slavery, for the rectification of public sentiment at home, and the promotion of a higher Christian practice in the churches, inasmuch as the more elevated is the moral sense of the nation, the more abundant will be the aid afforded in the work of missions; and it is said that no Mission Board can expect to retain the confidence of Christians who are opposed to slavery while they refuse to exclude the practice of slaveholding from their mission churches.

The prosperous condition and increased resources of the *American Missionary Association* is mentioned, which is asribed, under God, to its strict anti-slavery character, at home and abroad; also, the success of its colporteurs in distributing Bibles in slave States, and of its missionaries in establishing churches that have no fellowship with slaveholders.

The *American Home Missionary Society* is complained of for requiring that the credentials of its missionaries sent into slaveholding communities be acceptable to the ministerial body of their denomination within whose bounds they are appointed to labor; that according to common belief its fifty missionaries in the slave States all receive slaveholders to the communion of the church as Christians in good standing; that its missionaries in the slave States collect funds for the Society, which flow into its common treasury; and it is shown that the assertion, that no missionary would be suffered to reside or preach in any slave State who should inculcate an anti-slavery Gospel, is incorrect, as missionaries sustained by other societies do preach such a Gospel, and form such churches there.

The Report states that the common opinion, that the *Methodist Episcopal Church, North*, is anti-slavery, is a mistake; that the action of the General Conference which led to the separation was not against slavery or slaveholding by the membership, or ministry, but simply by the *Episcopacy*, and that not upon principle, but on the ground of expediency, brought about by the southern, and not by the northern members, who did what they could to prevent it. It is stated that official documents show that there are at the present time in the Northern General Conference *eight* annual Conferences, a part of whose territory is in the slaveholding States, and that it is computed that there are in that part of the church not less than four thousand slaveholders, and twenty-seven thousand slaves.

The Report speaks highly of the thorough anti-slavery character of the *Wesleyan Methodist Connection*, which has extended its operations through all the free States, has twelve yearly Conferences, more than twenty thousand communicants, and not less than five hundred ministers, three of whom are laboring with great success in Virginia and North Carolina—one of them having been three times put upon his trial in Virginia on the accusation of violating the slave laws; but he is still at large, preaching an anti-slavery Gospel. This example is held up for the imitation of the American Home Missionary Society and kindred bodies.

CONGRESS.

The Report gives a general view of the doings in both Houses with reference to the GREAT QUESTION; of the state of the parties; of the efforts made for the erection of a portion of Texas and New Mexico into a slave State, to be called Jacinto; of the resistance made in the Senate to the reception of the resolutions of Vermont, and numerous anti-slavery petitions that have been poured into Congress from all parts of the free States, and the final abrogation of the rule of ten years' standing in the Senate, by which motions for the reception of such petitions have been laid upon the table; of Mr. Clay's Compromise Resolutions and speech; of Mr. Mason's bill for the reclamation of fugitive slaves; of the rejection of Mr. Root's resolution for providing "Territorial Governments" *prohibiting slavery therein*; of the rejection of Mr. Giddings's resolutions, in which were embraced the cardinal truths of the Declaration of Independence and the Ordinance of 1787; of the threats of disunion by the slaveholding members; of the subserviency of several northern members; and of the able speeches made by members of both the democratic and whig parties rebuking their conduct, and in defense of free territory.

Notice is taken of the noble course pursued in the Senate by Messrs. Hale, Chase, Seward, and Baldwin; of the astonishment expressed in that body, and elsewhere, at the annunciation that there is a law superior to the laws of man; of Mr. Webster's declaration with regard to the Wilmot Proviso, of his willingness to aid the slave States in forcing away the free people of color to the extent of two hundred millions from the national treasury if necessary; of his going to "the fullest extent" in seizing and sending back fugitives from slavery; of the approbation given by such men as Leonard Woods, Moses Stuart, Jared Sparks, and others; and of the attempt to effect a compromise between freedom and slavery, between the law of God and the slave code, at the suggestion of Mr. Foote, and under the leadership of Mr. Clay, in the face of the nation, and "before the sun."

SLAVERY AT THE SOUTH.

A view is taken of American slavery as it is, from southern testimony, demonstrating that although anti-slavery sentiment is increasing at the South, and the press is speaking against the extension of slavery in some of the States with unwonted force, yet that the recent developments of slavery exhibit the infernal system as the most atrocious that has every prevailed. Mention is made of the whipping and imprisonment of free negroes, of taxing them to raise funds for their expatriation, of whipping slaves to death, of selling free negroes into slavery for crime, of the imprisonment of a colored preacher in the city of Washington, and the subsequent attempt to sell him to pay his jail fees by the Marshal of the United States, of the tragical case of the slave Emily Russell, of the interstate slave trade, of the confession made by a Virginia representative in Congress that that State depends upon slave-breeding for its prosperity, of the arrogance of the slave power in denouncing the schoolbooks of the North, imprisoning Barrett and occasioning his death, of the violation of the post-office, &c.

The Report gives many facts to show that anti-slavery sentiment is increasing at the South, that the people there are hostile to a dissolution of the Union, even if it were practicable, and that the South as well as the whole country will not always be ruled by the one hundred and thirteen thousand slaveholders of the United States.

STATE OF THINGS AT THE NORTH.

Notice is taken of the laudable efforts made by the people of color in self-elevation; of young Morris of Salem, Mass., who was commissioned as a justice of the peace by Gov. Briggs, and has managed a cause before the court with much ability; of the graduation of a young colored man at Middlebury College with one of the highest honors; of colored agriculturists in this State, Michigan, &c.; of a late Convention at Columbus, O., whose business was conducted with much order and ability; of steps taken to found a Manual Labor Academy in Essex Co., N. Y.; of the influence of the colored electors at a recent election in the city of New York; of the doings of the State Convention of the Colored Protestant Methodist Church at Baltimore; of a wealthy colored landlord at South Trenton who voluntarily reduced his rents on account of the lack of remunerating wages received by his tenants; and of the testimony of the *New York Observer*, that within the last twenty-five years no people have advanced more rapidly in all that elevates a people.

The prevalence of caste, the offspring of slavery, is spoken of as more rife in this country than in any other, India not excepted, where in the presence of Juggernaut it disappears, while here in temples of Christian worship, and elsewhere, it exists in an odious form. Allusion is made to the refusal of the Department of State to grant passports to people of color, who are citizens under the Constitution of the United States, and a fear is expressed that our increased commercial facilities of intercourse with foreign nations, will extend to those countries the baneful system peculiar to this country.

The Colonization scheme is alluded to, and the opposition felt to it by the great body of people of color, because it was projected and is sustained by slaveholders for the purpose, in the past language of Daniel Webster, "of getting rid of the free people of color," has engendered a wicked prejudice, has been held up as a remedy for slavery, and because Colonizationists do little or nothing for the elevation of the colored race with a view to their remaining in this country. Reference is made to an article in the *Liberia Advocate*, where it speaks of Moses as an Abolitionist, and says that he went out and slew a fellow-man, probably a slaveholder, of which he repented for forty years, after which God made him a Colonizationist!

The Free Produce Associations are favorably noticed, and facts are stated with regard to the growth of free cotton in some of the slave States and in five of the West India islands; of its manufacture in England; of a petition signed by sixty thousand English women to the Queen of England, that no article of slave grown produce be consumed in the royal household; and, it is added, should the people of England come to the resolution not to manufacture any cotton grown by slaves, American slavery would be attacked IN ITS MOST VULNERABLE POINT.

Both the free and the pro-slavery presses of the North are spoken of. The former, it is said, are increasing in number and devotion to the anti-slavery cause, while some of the latter seem to be gloating over the iniquitous system which in part sustains them. Particular encomiums are passed upon the *National Era* and *New York Evening Post*.

THE WEST INDIES.

The state of things in the West Indies is glanced at, and reference had to a recent letter from Geo. W. Alexander, of London, who with John Candler is on a tour of observation to the British and French West India Islands, and will soon visit this country. They give in general a favorable account of the workings of emancipation, of the gradual rising of the colored classes, of the physical and moral condition of the people, and of the abatement of prejudice. Mr. A. says: "The circumstances of the planters in different colonies vary considerably, and are to a great extent influenced by their own individual conduct and that of the legislatures." From other sources we learn, says the Report, that some of the most talented men at Jamaica are colored, that ten or a dozen are in the legislative Assembly, that seven-tenths of the whole police force, the public printers of the legislature, and the editors of the government paper, are also colored; that the depressed state of things on the island is not owing to emancipation but to the Sugar Duties' bill of 1846, to a want of thrift and industry and the Yankee plow among the proprietors, to the enormous salaries of government officers, to the heavy duties on island products in England, to the lack of provision for the education and religious instruction of the emancipated, and especially to the want of a SOCIAL SYSTEM—occasioned by slavery. It is believed a better time is coming on, and that when freedom, industry and Christian institutions are firmly established in the islands, they will be as the Garden of Eden.

The Report concludes with an appeal to the free people of the United States to arise in their majesty and throw off the incubus of slavery that is destroying our peace and prosperity, and incurring the wrath of God. It is a document of great length, full of valuable information, will be printed at an early day, and can be had at the office of the American and Foreign Anti-Slavery Society, W. Harned, Agent, 61 John-st.

Mr. Tappan then read a series of resolutions, the publication of which we are compelled to defer to our next paper. Some attempts were made to hiss down the resolutions concerning the apostasy of Daniel Webster, but the cordial support of the audience prevailed and silenced the disturbers.

Hon. Samuel Lewis was again called up unexpectedly, as it was anticipated that Mr. Beecher would have occupied this hour; but he was detained for a short season. He will soon be present, said Mr. L., and I shall give way to him with the greatest pleasure, for I am as anxious to hear him as any of you can be. If the church, faulty as she is, had done no more for the slave than the giving of this one man to the cause, she would have been entitled to a meed of gratitude. Why are you all here? What has called together this large and promiscuous audience? A stranger in this city myself, I see here faces that I am familiar with from other States—from beyond the mountains—from every portion of our common country. What is the cause of the interest that is expressed on almost every countenance, and cherished in so many hearts? Is it for the slave? If that were all, it were worthy of all your interest, that three millions of the people of this country are slaves, that their children are brought up as slaves, that their women are brutified and unsexed. But that is not all. The cause has reference to a wider field than this. It is not only the cause of the slave, who is now perishing in hopeless bondage, but the cause of this great audience, of every man and every woman, who is conscious of a divine birthright, and who is called to the exercise of freedom and the attainment of goodness. It is the cause of the laborer who is now doomed to toil, and in most instances with an inadequate reward. It is the cause of the widow, who plies her needle for a meager subsistence, stitching her body to the winding sheet with her ceaseless and ill requited efforts. Nor is this all. Look toward the setting sun, and see the broad and fertile plains of the West, capable of supporting 100,000,000 inhabitants, with which they will be covered before our children's children shall have ended their earthly career. It is the cause of Liberty, of Humanity, of the Rights of man, from the rising to the setting sun. For when you have once established the principle that it is right to enslave one man, whoever he be, you have sapped the liberties of all. And if any have come here in a state of opposition or indifference on this subject, even this is proof how far slavery has perverted the minds of this whole people. And it is this perversity existing here which especially embarrasses the cause of liberty all over the world.

Mr. L. then considered the question of American Slavery, in its relation to the Constitution, showing that not only the man under the lash is responsible for its continuance, but he who sustains it by his indirect influence, in any manner. The slaveholders now declare that we of the North shall do the labor for its support. They virtually acknowledge that they are unable to sustain it themselves. They cannot sustain it, they tell you by their whole course, in Congress and out of it, if California is free—if New Mexico is free—if the District of Columbia is free. Not that they are afraid of Mr. Clay's party and rhetorical flourishes, which he puts forth in the advocacy of Compromise, but they are afraid of the creation of a moral power. This was the dread of Mr. Calhoun, a man who is to be honored for the frankness with which he always spoke his mind, much as we may reprobate his hostility to human freedom. A Virginia member of Congress has expressed the prevailing fear of a just public opinion. "Limit slavery anywhere," said he, "and its fate is sealed."

We have not now to begin at the A B C of the cause; we have advanced some. We begin to see that it is the free States that hold the power, and bear the responsibility. Give the slave the Bible, and his chains will fly, like Samson's cords. And so they try to divert your mind, and tell you the importance of sending the Bible—where? to Rome! to Japan! to every part of the habitable world, except to the slaves of the South. With this conscious weakness of its cause, slavery now demands of us new efforts in its behalf. It would enact the abominable law with regard to fugitive slaves, requiring us to surrender the unhappy victim, who seeks the protection of our hearths, under the penalty of $500 fine or six months' imprisonment. But they cannot prevail. The arm of the true lover of freedom would sooner be torn from its socket than raised against the oppressed who looks up to us for relief. [Loud applause.] Congress may as well know it first as last, that they may pass laws, and heap them as high as the clouds, and we here, with the energy that liberty and truth inspires, will blow them away like the chaff of the threshing floor. One of your senators, whose name I would teach my children to speak with reverence after I am in my grave—has declared his purpose to obey the law of God, and for this the slaveholder has lifted his brow of scorn upon him, and threatened not only him but all his friends, and all who give him their countenance, or are recommended by him, with political annihilation, by excluding them from every office under the government. He then enlarged on the gross injustice to California, whose new-born Constitution was such a master-piece of legislation, in coupling her claims to admission with questions intended for the promotion of slavery. Dwelling in terms of indignant severity on the recent course of Daniel Webster, Mr. L. quoted the remark of John Randolph, who said, "We have used you, we will use you, and then nail you as a bad coin to the counter," and remarked that this man, once so exalted, will see the day when there will be none so poor to do him reverence.

But what then? Shall we despond, and give it up, and say there is no hope of abolishing slavery, and that our work for twenty years is all lost? Shall we, because we are circumvented and overpowered through the corruption and cowardice of our representatives, shall we abandon the cause? I tell you, we are not discouraged or put down. They think to establish peace on the subject of slavery by their compromises, when the Word of God says "there is no peace for the wicked." There can be no peace while the whole territory of the United States is made a hunting ground for the slaveholder. If they would have peace, let them do justice. As long as I live, said he, (and I may live some time in spite of those who wish me gone,) there shall be no peace on this question of slavery, while there is a slave on the soil of my country. And this is the sentiment of thousands and scores of thousands of faithful hearts all over the free States. It is no new thing to us to encounter opposition; but what has opposition availed? In so many cases we have already seen the fiercest opponents have become the most zealous supporters of the cause. Those misguided young men in the gallery, who have foolishly and vainly sought to interrupt us, will yet make, we hope, first rate abolitionists, as soon as they come to realize the value of their own manhood and the obligations of justice and humanity.

Mr. L. concluded with the fervent expression of his determination to give the enemies of Freedom no peace, and not to stay his hand in this great battle of human rights, until he saw the triumphant establishment of Liberty, Justice and Christianity in the world. His remarks were received with frequent cheers from the large majority of the audience, interspersed with hisses, groans, and all sorts of savage outcries.

REV. HENRY WARD BEECHER then came forward, and taking from his pockets a roll of manuscript and several books, and laying them on the desk, said, Friends, be not alarmed at the notes I thus produce, for I am not going to preach a sermon to you on this occasion. No, I have come here to state my views—my opinions on the great question of slavery—and these papers are only authorities in support of those views and opinions. If I thought they were worthless I would not intrude myself; but of that you can judge. There was a time when it was asked what right we had to discuss this question? That time has now come with greater right than ever; if we don't do it now, as has been shown to us, we shall be subject shortly to pains and penalties therefor. It is therefore of consequence to us that we should fully discuss and understand the matter in all its bearings. The time was gone by when they could say to us, "Go South and preach those doctrines." Now, to go South with such views, was not very pleasant: they had very disagreeable pulpits in which to preach; they only gave you a very short time to exhort your hearers, for they placed around your neck something like this—(here the speaker significantly pointed to his neck, as if placing a rope round it, and threw his head back, as if suspended)—so that little could be said on it, for your preaching and your sense were gone together in a few moments, as far as this world is concerned. There are only two points on which I wish to say anything on this subject: one is, what the people say of it; and what we are going to do about it. I speak on this subject to friends alike to all; and the first point is, What is the Christian community going to do on the subject? I am well aware that all that is to be done cannot be done at once; but whatever can be done ought to be at once done, now more so than ever. As a Christian nation, we have a right to interfere in this matter; and my object is to show a Christian nation what it is. In this nation, the law of Christianity is the only authorized law for all men; and if that law is maintained and enforced, just so far such law will ever be found just and right. Great Britain is a Christian country as well as America. They have not done, any more than this country, all that Christianity requires of them on this subject; and although much has been done by them, more is yet to be done; and on this question the people of America have much more to do, and have greater power to do it, as the power lies in the hands of the people. Let us look at the question of slavery in any light, it will be found impolitic, unjust, and anti-Christian. As an industrial question, it is fallacious; it is no ways profitable; it does not and cannot tend to the public weal; physiologically or socially, it cannot be maintained or supported; and whichever way it is looked at, it will be found much entangled with the web and warp of the whole fabric. If the question is only looked at from these points, not half of what really could be said against it could be expressed. If you wish to see it at all points, you must look at it through the medium of Christianity in every part. There we discover what is the principle of slavery. The radical principle of slavery, as maintained by its supporters, is that a slave is not a Man. This is what is maintained by the most learned jurists of the South as orthodox doctrine; and to show you that I am not speaking without authority for what I say, I shall read to you a few extracts from the law as laid down by some of the most able members of the Southern bench in South Carolina and Louisiana, as well as those of the most talented members of the legislature. Here he read several extracts in support of these views, wherein slaves were treated and spoken of, and held as mere goods and chattels, that in legal phraseology were *pro nullis pro mortis*; that they could be disposed of wherever and in whatever manner the holder thought proper, just the same as all inanimate things or beasts of the fields or forests, so that it was right that a child might be given to one and the mother to another person, to be treated just as their whim, fancy, or interest dictated. Judge Ruthvin, of South Carolina, thus spoke of the subject. But while the colored man remained on the coast of Africa, he was to all intents and purposes a free man, and entitled to all the rights appertaining to him; but when the hands of the slave-kidnapper were once placed upon him and he brought here, he ceased to be a man. This was the construction which the slave owner put upon the subject. But once in his possession, the man becomes a thing, and all belonging to him, present and future, is but a part and parcel of his goods and chattels, and is treated accordingly. Here the reverend gentleman proceeded to read some further extracts from legal opinions delivered by the same Judge on this question, which fully supported the statements advanced. Judge Ruthvin at the same time observed that this was a state of things which every man must regret and repudiate; but such was the state of things, and it could not be altered. The slave was made just good enough to be a good slave and no more—it is a penitentiary offense to teach him more. (Here a person among a group in one corner of the gallery, who had frequently interrupted the proceedings, exclaimed, "It's a lie," and considerable hissing thereat was made.) When order was restored, the reverend gentleman proceeded: Well, whether it was a penitentiary offense or not, he would not argue with the gentleman in the corner, as do

servatism that will not go into anything until it is accomplished. Then they will come in and join in the hurrah. He did not know anything better to compare them with but a snail, which throws out the horns of its conservatism, and feels before it, and feels, and spends all its time in feeling, whether it will be safe to advance. We have this opposition to contend with, but we must go on. The prizes and comforts already reaped repay us for our efforts. Every great blessing requires sacrifices, just as it did to redeem the world, or to gain human liberty. In all the plans we have in hand, we have to keep giving, and giving all the time. If we would be in harmony with our nature, we must keep giving and sacrificing for humanity. If there be a single voice, it is that we give, give; and by this system of compensation all appear to be sanctified and made happy. See what a lesson the rain teaches us; a little fountain runs over the rock into the stream below, and yields itself a sacrifice to the open channel: and see how it receives its treasures and yields them to the river; the river yields them to the sea, and the sun looks down and smiles upon the sea; and then the sea sends up the rising breath of gratitude: and see how the clouds receive it, while the chariots of the wind bear them away to the mountain that gives the little spring its birth. What are we to learn from this system of giving? *Does the little spring lose anything?* No. But it goes on to keep up the supply. In this beautiful system of compensation all nature is renovated, every farm and garden is replenished, and all the atmosphere is purified; and instead of the waters of life becoming stagnant and poisoned, a bright, sparkling life is imparted and perpetuated. Thus we must learn that we must give if we would be in harmony with that God who gave himself for us.

The collection was taken up, and the meeting dismissed.

NEW YORK SUNDAY-SCHOOL UNION.

The anniversary of this Society was held at the Tabernacle on Tuesday evening, May 7th. Prayer having been offered by the President, Rev. B. Ferris, and the Annual Report read by the Corresponding Secretary, Rev. Mr. Packard, of Philadelphia, was introduced to the audience as a representative from the American Sunday-School Union. Mr. P. said that he had thought of late that if he had the gift for writing a book, he should choose for his subject, *The Power of Hidden Influence*. He very much feared that in this prosperous, and he would add, somewhat noisy city, and in this new country, presenting a scene of constant excitement and change, the importance of this kind of influence was in danger of *being overlooked*. How can we account for the fact that John Harris, after he had acquired as an author a high and honorable fame, should return to Bristol, and by himself seek the room, and sit down in the very seat where he used to go as a Sabbath-school scholar? The secret influence of the Sabbath-school had been exerting its power from childhood, and that power was not yet exhausted. All the glory of the Sunday-School lies in the efficiency of its unseen influence. The Report of our Society shows that the men who fill our prisons were never members of a Sunday-school, and hence that Sabbath-schools are fitted to educate children into the love and practice of morality and honesty. This goes to a man in Georgia, who owns forty miles of railroad, and he at once concludes as a matter of police regulation, if for no other reason, to have Sunday-schools established along the line of his road; and asks of us a missionary, to whom he gives free passage along the road while engaged in his mission. The influence from which he expects so much is hidden.

He feared that the humble agency employed by the Sunday-School Society, led many to underestimate its importance. We have to do with *children*, and on that account people are apt to think of the American Sunday-School Union as a *great little society*. The missionary sent out by us has a peculiar work to do, and none but he can do it. It is a very different work from that of the Home Missionary. *He* starts a church with a view to the establishment of the Sunday-school; but our missionary starts a Sabbath-school with a view to the establishment of a church. The Home Missionary labors for a particular denomination; but the Sunday-school missionary seeks to bring *all* under the influence of the truth.

During the past year the American Sunday-School Union has employed 103 missionaries, for periods varying from a year to three weeks, and they have labored as hard as any missionaries on the face of the globe. They have established 1200 new schools, and circulated $28,000 worth of books, which cost—not a dollar a piece—but ten cents a piece. The cost of sustaining all these 103 missionaries, has been about $11,000, making the Sunday-schools cost only a little more than $10 each.

It is supposed by some that our committee of publication, composed as it is of men from different denominations, cannot publish a good book: but he would challenge any man to select any number of books he pleases, and find in them more of the essence and spirit of the Gospel than may be found in the Way of Life, Cottage Lectures, Pilgrim's Progress, and the Holy War. We are often asked, "What do you want with money?" We must answer to such a question, "I don't know." What would you think of a man who would not subscribe for railroad stock till he should know all the passengers who are to ride in the cars? We want the money so as to be able to meet emergencies that require its use. He read the other day an advertisement of a line of steamboats from Galena, Ill., to some point in Minnesota. Why did we not secure a passage in the first boat for two or three missionaries? The only reason is, we were without the means. It is said that Philadelphia does not do her part of this business; and a truer word was never said. And yet Philadelphia had done liberal things. New York has done more for us than she, and we hope you have no wish to lose that honor.

It is said that Presbyterians give all the money: this is not true; but if it were, would it be best to *make bones* about it? If a boy were drowning in *East River*, I would as soon think of asking whether the rope thrown to save him were made by a Baptist, Methodist, or Presbyterian, as to ask whether the book I give to a boy in the street was paid for by my own or another denomination, and whether the boy attends my church or some other.

Rev. Mr. Willets, of Philadelphia, said:—Though the influence of the Sunday-school is hidden, its *results* are open and palpable. We cannot explain the workings of truth in the mind that receives it, but we can point to living epistles known and read of all men as its products. The farmer cannot tell the process by which the growth of grain is consequent upon the sowing of seed; but he can show you in his barn and granary the proof that it is so. We can see the character of the *instruction* employed in the Sabbath-school: it is a school for the whole man. The Bible is our best book; and our pupils are brought to grapple with the truths of God, and thus made strong. Our instructions not only go to the understanding in a path of light, but exert a sanctifying influence upon the heart. The *subjects* of our instruction are not hidden: our schools are *common* schools, designed for all. I love common things, said Mr. W. They constitute our richest blessings. The sun gilds with his golden light the cottage of the peasant as well as the palace of the king. Our society confers its blessings in the same manner upon all. When we see a child in the street needing the bread of life, we do not ask whose child it is. It is enough for us to know that it is "*somebody's child*." The *friends* of our efforts—who can estimate them? Why, sir, our Society is doing more for our country nationally—more for its independence—more for the perpetuity of its institutions—than all our Legislatures—with their long speeches put together. If our instrumentality is small, God is able to give great efficiency to small things. The rod of Moses was a small thing; the sling of David was a small thing; but God made both efficient for the accomplishment of great results.

Complaint is made that there is not a sufficiency of preachers. Where, young women—where, young men, can you find a nobler, more promising field of effort? But one says, "I have no influence: I am not adapted to this work." No influence! This is a very silly plea. It reminds me of a fable, which I will repeat:—A man once had a field of corn—so the story goes—which was drooping and ready to die for want of rain. One day, as he was in the field, he heard the drops of rain talking. Said one little drop to its neighbor, "Do you see that man down there?—how sorrowful he looks! What a long face he has! let's go down and help him.' "No," said the other, 'what do you think you can do; you cannot moisten that great field," and so they concluded not to go down. The next day the man heard them talking again; and this time the little drop which first spoke, seemed to get a true idea of the matter. Said he, "I am going down, any way, to do what I can;" and down he went, and struck right on the tip of the man's nose. In a moment his face shortened and brightened up as if by magic. Pretty soon another little drop, influenced by the example of the first, came down, and another and another, till the man was obliged to go home: but the field was watered, and the crop saved.

After a few remarks concerning the complaint often made, that "there is no end to giving," the speaker concluded.

Rev. Mr. Magoon, of this city, then addressed the audience, after which the services were concluded with the benediction, by the President.

AMERICAN AND FOREIGN CHRISTIAN UNION.

The anniversary exercises were held in the Reformed Dutch church on Washington Square, Dr. Hutton's, Rev. Thomas De Witt, D.D., President, in the Chair, Prayer by Rev. J. Hummer, D.D., of Baltimore.

The Treasurer, Mortimer De Motte, Esq., read his annual statement, as follows:

Mortimer De Motte, *Treasurer, in account with the American and Foreign Christian Union, for the year ending May* 1, 1850.

Dr.

To amount received, donations, church collections, and subscriptions for Life Directorships and Life Memberships,	$41,856 87
Amount received from Foreign Evangelical Society, in certificate of stock,	1,600 00
Amounts from Depository,	4,881 27
" received for rent,	137 40
" " " Hungarian mission,	196 00
" " " Portuguese exiles,	9,352 30
" cash borrowed,	1,662 14
	$58,885 84

Cr.

By cash paid salaries of missionaries, missionary agents, evangelists, colporteurs and teachers, including expenses of missionary tours,	$21,031 81
For publications, including loan in part on last year's Report,	10,148 09
Salaries and expenses of agents,	8,823 32
Missionary churches, rents, &c.,	886 95
Incidental expenses and expenses of the treasury,	691 14
Paid for the Portuguese exiles,	12,506 27
Certificates of stock and scrip on hand	5,775 00
Cash paid expenses of the Depository,	1,023 42
	$58,885 98

Entire receipts for the Portuguese exiles,	$14,928 41
Paid for account of Portuguese,	14,996 15

The Secretaries, Dr. Baird and Mr. Norton, then gave a verbal abstract of the Annual Report, which document we are obliged to defer.

Rev. Dr. Dowling, of the Baptist church in his city, moved the acceptance and publication of the Reports. This Society is a strong cord made up of three strands—each having different fields, but all having a common object. This Society embraces all these several fields—to promote religious liberty and pure Christianity wherever a corrupted form of Christianity is found, at home or abroad. Other speakers will doubtless allude to other parts of the work, but for my own part, said Dr. D., there is no portion of your field that interests my own mind so warmly as Ireland and the masses of the people who are fleeing from that unhappy land to find freedom and plenty in this country. He would mention, as an illustration of Irish wit, the reply of a recent emigrant, who had been a member of the Baptist church which was so long under the care of the late eminent Dr. Carson. I was asking him, said Dr. D., whether it was right to bring Protestant Christians away from Ireland; it is taking out the salt, and leaving the mass to corrupt and putrify. He replied, "Sure, it may be so, that we Protestants are the salt, but then, what can we do with salt without potatoes?" Dr. D. alluded again to the three-fold cord, and said that there are four anchors attached to that cord. On one of these is written Religious Liberty, on the second, The Bible the Rule of Faith, on the third, Justification by Faith, and upon the last, All one in Jesus Christ. It is a Religious Liberty Society, a Bible Reading Society, an Experimental Religious Society, and a Christian Union Society. He bore his testimony in favor of all that had been done for the Portuguese exiles. Among his choicest recollections would be the privilege he had enjoyed of sharing in the counsels of this Committee.

Seconded by Rev. M. Chickering, of Portland, with a few remarks.

Rev. David Trumbull, missionary at Valparaiso, was introduced. He would confine his remarks to the consideration of the Spanish population. There are more people who speak Spanish than who speak French. Including the Portuguese, which is a singular dialect, the population using this language must be between forty and fifty millions. If we mean to do anything for South America, we must buckle to like men. No country yielded so implicitly as Spain to the Inquisition. Its power remained in force in Peru till the year 1826. The Reformation had effect in all other European countries, but in Spain it was kept out by the Inquisition. In nearly all Spanish countries, the Romish religion is the religion of the State, to the exclusion of every other. In most of these countries, the use of the pulpit is impossible. We must send them the colporteur with his Bible and books to work in households and with individuals. This we can do. South America is for us, and Spain is more properly within the scope of British Christians. In Madrid itself, there are now two versions of the Scriptures in preparation. We must attend to our sister republics. The South Americans apprehend that we are to overrun them. After the Mexican war, their newspapers raised the cry of a war of races; and some more bold than the rest, say that the only way to prevent their entire subjugation by the Anglo-Saxons, is to meet civilization with civilization, schools with schools, improvement with improvement. He believed there were ample opportunities for colportage, for schools, for the circulation of the Scriptures, and *perhaps* to some extent, for preaching. Shall we not take up this work with a manly heart, and a firm resolution, that, be the cost what it may, in dollars or in men, we will never give over until this work is done.

Mr. De Mattos was next introduced, as a native of the island of Madeira, who was led to embrace the true faith, and had been educated in Scotland for the ministry under the auspices of Dr. Kalley, in connection with the Free Church of Scotland, and had been chosen by the Portuguese exiles as their pastor. Mr. De Mattos, who has a considerable command of our language, spoke of his gratitude to this people for their kindness to his afflicted fellow-countrymen, and expressed the anxiety he had experienced to be among them, but he had been afflicted. He is now recovering his health. He had visited Madeira, and was satisfied that the work of God is going on there, privately. He went to the West Indies, and found that an unexpected change had taken place; the Portuguese from the other islands have all come together in the island of Trinidad, where they are comfortable in outward circumstances, but greatly need a pastor, and one is presently expected from Scotland.

Mr. Leo, a native of Ireland, a convert from Popery, and for the year past a colporteur among his countrymen in this city, was the next speaker. He is a young man, fluent and fearless. He had labored freely among his countrymen, and had never once been insulted or offended, because he had been careful not to insult them or wound their feelings. He had distributed hundreds of Testaments, and many of them have left the Church of Rome and united with evangelical churches. Accounts from Ireland, recently received, show that the work of God is going on in that country, especially in the priest-ridden south of Ireland, with a power never known before; and the emigrants who arrive in this country come with less reverence for the priesthood. Popery can never thrive in this free country, even though it here hides its more revolting features, and even prates of liberty!

Rev. Dr. Bacon, of New Haven, offered the following resolutions:

Resolved, That this meeting have learned with great satisfaction that the union of the three societies which resulted in the formation of the *American and Foreign Christian Union*, so convenient and desirable in theory—has worked well in practice—as the efficiency, harmony and reciprocal action of the labors of the Executive Committee during the year which has closed—the first of the Society's existence—abundantly attest.

Resolved, That the Board should be encouraged and stimulated to prosecute with vigor the work of still further systematizing the labors of the Society, of maintaining a proper equilibrium between the Home and the Foreign work, and of conducting the affairs of the Society with a judicious regard to economy and efficiency.

Resolved, That the Society are greatly pleased to hear that the Portuguese exiles are in general comfortably situated in the West, undergoing that probationary course, and acquiring that experience by a process of transition, which will at no distant day fit them to dwell in a community of their own if they should desire it.

Resolved, That in view of the great encouragements which are presented on all hands to make known the true Gospel among papal portions of our people and the papal nations abroad, this Society feels called by the Providence, as well as by the word of God, to make greatly augmented efforts in the good work in which it is engaged; and while doing so, will bid *God-speed* to all kindred institutions pursuing the same blessed object.

Dr. Bacon said that he did not propose to speak to all these resolutions, or to discuss elaborately their drift. The Report calls our attention to the relations of the Christianity of this country to the Christianity of Papal lands. We see the representatives of all these countries among the emigrants who form our domestic field; and when we go to what we call our foreign field we find the same people, whose specimens we are familiar with at home. This Irish problem, what is to be its result, in Ireland itself, and in this prodigious influx to our shores? What is the difficulty with Ireland? Some tell us it is because they are Celts and not Anglo-Saxons. Others, that it is because they are Roman Catholics and not Presbyterians, or other Protestants. Others say it is because the priests eat up their substance. Neither one nor all of these solutions meet the questions. These same Celts and Catholics come to America by hundreds of thousands, and the priests come with them in full proportion; and the first you know, this poor man, who had nothing but his rags and his two hands, is found with money in the Savings' bank; he owns real estate; from a laborer on the railroad he becomes a contractor; he reads the newspapers, and a man who reads the newspapers is as likely as not to be reading the Bible in some version; in short, he is in all respects a man, and an integral portion of our republican social state. He becomes an apostle of new principles to his native country. What unknown sums of money are sent to Ireland, to gladden the hearts of poor relations, or still more likely, to bring them to this land of freedom and plenty. What can the priest do with that man? He gives it up. And this is a sample of the relation which the Christianity of this country has with the destinies of Christianity everywhere. The responsibilities growing out of these relations may well make us awake to new efforts. We see the work going on which God has promised, "Behold, I make all things new."

The President announced that the exercises would be closed with an address by Rev. Dr. Kennaday, of the Methodist Episcopal Church, Philadelphia. Dr. K. said he would withhold the remarks he had proposed to offer, and merely express his high gratification in the prosperity of the Society, and in the exercises of the evening. He would reserve what he had to say for some occasion which would be more convenient to the people and equally agreeable to himself.

The benediction was pronounced by the President, the audience retired, and the members of the Society assembled for the choice of officers and the transaction of the usual business.

THE FEMALE GUARDIAN SOCIETY.

The anniversary of this Society which has under its care the Home for the Friendless, was held on Tuesday evening in the Church of the Puritans, Rev. Dr. Cheever in the chair. After the introductory devotional exercises, including the singing of a hymn by the children of the Home, the Treasurer's Report was read by Rev. Mr. Moore of Philadelphia, and the Annual Report of the Society by Rev. Dr. Cheever. The Finances of the Society are in a prosperous condition, and in every department of its labors, publication, missionary and the Home, encouragement and success have crowned the year.

Rev. Mr. Thompson of New York, presented the following resolution. *Resolved*, That the circumstances of the young and unfriended poor in our large towns and cities render them special subjects of Christian care and watchfulness; and that the recent developments of depravity and vice among this class in our own city should awaken the most anxious thought and the most earnest effort of the benevolent for their physical and moral improvement.

Mr. T. remarked that the startling disclosures of the recent report of the Chief of Police upon juvenile vagrancy and crime, had awakened a chord in the community which has not ceased to thrill, a chord of humanity, a chord of pity, a chord of fear. 3000 juvenile thieves, 2055 embryo courtesans and felons in the midst of us! If such a state of depravity had been reported to exist in some heathen city visited for the first time by a missionary, the effect would have been to stimulate our efforts for the salvation of a community so thoroughly corrupt; but disclosed as it was in New York, in the midst of our schools and hundred churches, it seemed at first so appalling as to paralyze effort. Yet after the first paroxysm of surprise and grief occasioned by these horrid developments was over, for myself I began to look about for some elements of hope. And these I found in such facts as follow. The very fact that the disclosure was made is a hopeful sign. Such a tide of depravity might flow on for successive generations in a heathen city unnoted, and without an effort to check it. But an officer entrusted with the preservation of the peace and morals of the city reports to the community a state of depravity and vice which defies the legal forces at his command, and in thus appealing to the community shows his confidence in their wisdom, integrity and energy to devise a remedy. This is hopeful.

The sensation produced by this disclosure is another hopeful sign. Seldom has there been such a wide-spread interest on any topic affecting the welfare of our city. The pulpit and the press, religious and secular, lifted up their voice. Grave and venerable citizens convened to deliberate upon the evil and its remedy; petitions were widely circulated calling for legislative enactments to meet the case. This too is hopeful.

Moreover this hideous development is but the sign of a crisis in the sanitary condition of the body politic; in which the virus which had diffused itself through the system and threatened its vitals, is determined to one point on the surface, where though painful to the patient and offensive to those in contact with it, it is nevertheless a hopeful symptom, because being visible and concentrated it may be reached and cured.

It should be borne in mind also, that the amount of juvenile depravity in New York is not to be taken as an average of the whole country. Many causes contribute to the concentration of vice in great cities. The native population of New York is as moral, as pure, as religious even as any equally numerous community. But besides the vast and unceasing influx of foreigners; there is a constant tendency in poverty, intemperance, and vice in the country to drive their victims and pour their fruits into the city, a tendency augmented by the very appliances of education and of social and moral improvement in the country. It is therefore a sign of hope that the evil is not of that immense magnitude which it would be if it existed proportionately in the smaller towns and villages, and while we suffer not for ourselves alone, we can call upon the whole country for sympathy and aid, and for a distribution of the burden.

And yet further, there are pleasing contrasts to which the mind can turn for relief from this revolting spectacle. Not all the juvenile population of New York are thus depraved; in fact but a small proportion of the whole number of children are in a state of vagrancy, destitution and vice. At about the time of this disclosure I was present at a meeting of Sabbath-school children who by their own penny subscriptions had contributed some hundreds of dollars to establish Sabbath-schools in the West. Soon after, an immense throng assembled in the Tabernacle to witness the annual exhibition of the Mechanics' Institute, an institution at which hundreds of children are instructed at a cheap rate not only in all the essentials of a good English education, but in the classics also; and on that occasion lads and misses recited the choicest specimens of poetry and eloquence, and rehearsed their own compositions and dialogues, and received prizes in the standard works of literature.

Next evening the Tabernacle was densely packed with an audience eager to hear the sweet, harmonious music of a thousand youthful voices gratuitously trained by Mr. Bradbury.

Looking upon such scenes and remembering the thousands and ten thousands of children gathered in day and Sabbath-schools, it was refreshing to think that the children of New York are *not* abandoned to ignorance, vice and crime. There is hope in these contrasts. If any one should judge of the moral condition of New York by the report of the chief of police he would make much the same mistake as if in looking at a spacious and elegant mansion, he should judge of it by a cesspool in which filth had been suffered to accumulate, without looking at the garden stocked with choicest fruits and flowers. The cesspool can be cleansed and purified and its disinfected contents made available to enrich the mold of the parterre.

For the most hopeful fact of all in relation to this accumulation of juvenile depravity in our city is that *remedial measures* can be applied, and the whole evil subdued.

What shall those measures be? Not legislative enactments. These are important to give sanction to certain institutions and plans of reform, but legal measures are inadequate to the purposes of reform. Our public eleemosynary and disciplinary institutions are wasteful in their expenditure, and indiscriminating in their methods. The newly appointed Governors of the Alms House, have discovered a waste in the expenses of that institution for previous years of upwards of $80,000, of which nearly one-half was in "supplies" professedly procured for the inmates, but which could never have been consumed on the premises. In the management of that institution there has been for years an enormous fraud upon the public.

Vagrants, of whom 1557 were committed from June 1 to December 29, 1849, upwards of 1000 of whom were females, are herded with criminals where they learn all manner of wickedness, and lose that *self-respect* which is the ground-work of encouragement in efforts at reform.

Moreover public charity is not dispensed with a view to reform and save the recipient. The design of our almshouses and kindred institutions is the protection and relief of the community. Many of the officers of the law are kind and charitable, but the class of institutions above referred to, do not seek to *save*. What is needed is the application of the spirit of Christian love to this matter, by blending physical and moral improvement.

Dr. Cheever has proposed that ward missionaries be employed and ward churches formed for children exclusively;—an excellent suggestion which I hope to see put in practice. A secular journal, which, however we may differ from it on some points of political economy, religious doctrine, and social reform, we cannot but admire for its practical humanity, in commenting on the project recommends that these children's churches be built with some improvements, such as washrooms in the basement and plenty of combs and towels. To the spirit of this suggestion I say amen; so doubtless would Dr. Cheever; but, perhaps, if he had alluded to it in his sermon, another journal would have accused him of traveling out of the record, inasmuch as there is nothing said about wash-houses in the Gospel, and ministers should preach only the Gospel!

What we need in this age is the application of the spirit of Christianity to all questions of social economy and reform. Why is it that infidelity has spread so fearfully in Germany and France? It is because Christianity, Protestant as well as Catholic, has allied itself to so great an extent with despotism, has contended for the old regime, has planted itself against the spirit and progress of the age. Thus Christianity is despised and hated. If in this country Christianity should ally itself with oppression, if its ministers in the pulpit and in ecclesiastical bodies should weave ingenious apologies and frame resolves for a system of injustice and wrong, then would Christianity sink into deserved contempt. So if Christians content themselves with building costly churches and elegant private mansions, leaving the poor to rot in filthy dens, must Christianity sink into dishonor and reproach. What we want is a Christianity in full sympathy with the grand developments of God's providence for the advancement of society, yea a Christianity that shall lead in those developments and infuse its own life and warmth and power into all human progress. We should build model lodging houses for the poor and provide for their physical comfort if we would reach them with moral influences. But these last should be our main reliance and our final aim. Suppose we build washhouses and pour the Croton water through the Five Points? What then? Monroe Edwards was as accomplished a gentleman as ever walked Broadway. The heart must be purified from its pollutions. Make clean the outside, but neglect not this higher purification. These ought ye to have done and not to have left the other undone.

In dealing with youth especially there is need of kindness. Coercion will not avail. The ragged news-boys of our streets have a moral sense and a moral susceptibility. They are impressible by truth when approached with kindness. A ragged school has been for some time in successful operation at my own church, to which many of this class come habitually; a marked improvement has taken place in their manners, and such is the interest of some of them in the school that a few Sabbaths since they left a great funeral parade with its bands of music for the sake of attending it.

It is a happy feature of the Home for the Friendless that it blends the physical and the moral. Visit that institution; pass through its neat, cleanly, well-aired apartments; and you will not wonder that children are happy there and love to sing; and they learn to sing the praise of Jesus because they learn that it is from love to him that so much is done for their happiness. This institution is anticipatory in its character; its aim is preventive. There is a charm in its very name. The *Guardian* Society, watching over the needy and the destitute, shielding the orphan and the outcast from temptation and evil; and the guardianship vested where it ought to be, in woman's tenderness, patience and love; a Home for the friendless, the wandering, the outcast. When I first heard the name of this Society I was reminded of what our Savior says of his little ones—that their angels do always behold in heaven the face of his Father. This Society stands as a guardian angel over those friendless little ones. One of its directors, whose decease is mentioned in the report, I had opportunity to know intimately as a pastor, and in her long and patient sickness this Society was much in her thoughts and often on her lips; may not her glorified spirit, which now beholds the face of her Father, be commissioned upon errands of mercy to us unknown—for the institution which she loved and cherished her?

Rev. Mr. Parker, of New York, offered a resolution to the effect that the prevention of moral evil is true Christian economy, and this Society, as a preventive institution, is deserving of the sympathy of the Christian community.

Mr. Parker began his address with a beautiful allusion to the crocodile and the ichneumon, and likened to the latter a principle of Christianity in its mode of dealing with moral evils.

The philanthropy of former years has outridden their philosophy. Almshouses and hospitals were founded to relieve suffering, but at the time these institutions were originated the idea of attempting to control vice and crime by the sympathies of the human heart was not entertained. Now we seek to eradicate the disposition to crime.

In London there are 12,000 children training for crime, 30,000 thieves, and 150,000 persons of both sexes leading an abandoned life. How shall such evils be restrained? By the uncertain penalties of law? These cannot reach the *fountains* of pollution in the heart. The government of fear is a sorry experiment. I had rather have one ragged school for this purpose than the whole array of prisons and criminal courts.

The speaker made an earnest appeal to the wealthy merchants of New York to sustain the Home for the Friendless, and closed with a thrilling illustration of the importance of timely effort—which we regret there is no space to report; but the chaste and appropriate address of Mr. Parker will probably be published entire from his own manuscript.

A bright little boy told a pretty story of the benefits he had received from the Home, and the meeting was dismissed with singing and the benediction.

WEDNESDAY MORNING.

THE AMERICAN TRACT SOCIETY.

The twenty-fifth annual meeting of the American Tract Society was held at the Broadway Tabernacle on Wednesday, May 8. Hon. Thos. S. Williams, President, in the chair. Prayer was offered by Rev. Benjamin Tappan, of Maine.

Moses Allen, Esq., Treasurer, read a summary of his Report, showing that the Society has received for publications $202,371; in donations, $105,894—a total of $308,423. There has been paid out for paper, $79,350; printing, presses, stereotypes, &c., $40,179; binding, $59,815; colportage, $56,274; foreign distribution, $15,000; services and expenses of agents, secretaries, clerks, and assistants, $47,394. The printed Report will contain full particulars of all these expenses. The Society is under obligations for paper, due between this and the 1st of October, $41,737.

Rev. W. A. Hallock then read an abridgment of the Annual Report, the most material facts of which are given in the following

RESULTS OF THE YEAR.

New publications, 73, (of which 28 are volumes, including D'Aubigne's History, vols. 1 and 2 in German, and vol. 1 in Italian;) total publications now on the Society's list, 1,528, of which 284 are volumes—beside 2,490 approved for foreign stations in about 110 languages and dialects.

Circulated during the year, 939,602 volumes, 7,897,792 publications, 280,697,500 pages; exceeding the circulation of any previous year by 46,388,200 pages. Total, since the formation of the Society, 5,681,123 volumes, 111,089,195 publications, 2,507,102,789 pages. Illustrated Family Christian Almanac for 1850, 320,000. American Messenger, 160,000 monthly. *Gratuitous distributions*, in 2,960 distinct grants, to foreign and domestic missionaries, the army and navy, seamen's and Bethel chaplains, humane and criminal institutions, Sabbath schools and individuals, by colporteurs, and to life members and directors, 58,138,820 pages; value $38,759 21.

Receipts of the year, in donations, $105,894 80; for sales, $202,371 92; balance in the treasury last year, $157 06; total, $308,423 78. *Expenditures* for paper, printing, binding, engraving, translating, copy-right, preparing Christian Almanac, and articles for American Messenger, $172,276 25; for presses and machinery, $7,070; for colportage, $66,274 19; remitted to foreign and pagan lands, $15,000; refunded to building account, $7,676 81; other expenditures, as per items in the Treasurer's report, $40,017 30; total, $308,313 55; balance in the Treasury, $110 23. There was due, April 1, for printing paper, on notes payable within six months, $41,138 26.

Colportage.—Including 131 students from 29 different colleges or seminaries for their vacations, and 57 for the foreign immigrant population, 508 colporteurs have been employed for the whole or part of the year as follows: Vt., 4; R. I., 2; Conn., 9; N. Y., 81; N. J., 8; Pa., 46; Del., 1; Md., 18; Va., 49; N. C., 12; S. C., 9; Geo., 24; Fla., 1; Ala., 11; La., 10; Texas, 5; Ark., 2; Miss., 4; Tenn., 21; Ky., 13; Ohio, 56; Ind., 33; Ill., 2; Mo., 16; Wis., 10; Iowa, 4; Mich., 13; Minnesota, 1; Canada, 2; Mexico, 3; California, 1. Fifty colporteurs not included among these, have also performed more or less labor during the year. *The whole number in commission, April* 1, *was* 324. The report presents a view of the application of colportage to the German, French, Irish, Spanish, Welch, and Norwegian population in this country, and to the Canadian Germans and the Mexicans. Colporteurs have circulated books exclusively on thoroughfares. The statistical tables show that the colporteurs have visited 428,389 families; conversed on personal religion or prayed with 217,883 families; addressed public meetings or held prayer-meetings to the number of 12,223; sold 417,939 books; granted to the destitute 113,891 books; and distributed 12,700 Bibles and Testaments furnished by Bible Societies. The spiritual condition of the districts thus visited, and the necessity of such efforts, may be inferred from the fact, that 80,030 of the families were habitual neglecters of evangelical preaching; 55,241 families were destitute of all religious books except the Bible; 27,487 families were destitute of the Scriptures; and 44,826 families were Roman Catholics.

Foreign and Pagan Lands.—The press, in connection with the labors of evangelists, colporteurs, missionaries and native teachers, in nominally Christian and in pagan lands, is seen to be more and more essential, and blessed of God. On a careful consideration of the claims of all the stations, the following grants have been made and remitted in cash during the year, with a view to meet as far as possible, the urgent demands: namely, for Toulouse, $300; Paris Tract Society, $500; Strasbourg, $100; Baptist Mission in France, $300; Belgium, $200; Italy, through the Italian Society at Geneva, $500; Hungary, $200; Barmen, for Baxter's Call or Pilgrim's Progress, $100; Hamburg, American Baptist Mission, $700; Lower Saxony Tract Society, $200; Denmark, $100; Sweden, $100; Russia, $500; Greece, Protestant Episcopal Mission, $200—Board of Commissioners, $300; Armenians, $1,000; Syria, $500; Nestorians, $600; Bombay, $500; Madras, $1,200; Ceylon, $900; Teloogoos, Lutheran Mission, $400—Baptist Mission, $300; Orissa, $200; North India Missions, $2,000; Assam, $200; Siam, Baptist Mission, $300—General Assembly's Board, $400; China, Canton, Board of Commissioners, $800—Southern Baptist Board, $100; Hong Kong, $300; Ningpo, General Assembly's Mission, $300—Baptist Mission, $100; Shanghai, Southern Baptist Mission, $200; Sandwich Islands, $700. Total, $15,000.

Mr. Hallock mentioned that the first appropriation for foreign distribution was made in the second year of the Society, and the whole amount thus applied has been up-wards of $843,000. In the third year, Doddridge's Rise and Progress was stereotyped, in consequence of a donation of $800 for that purpose from Gen. Van Rensselaer, Col. Rutgers, Moses Brown and others. There are now 284 volumes in the Society's list. In the fourth year, the first steps were taken for systematic tract distribution, accompanied with personal conversation on the subject of religion. The regular volume circulation was undertaken in the ninth year, at the suggestion of one whose voice will be heard here to-day; and more than five millions of volumes have been circulated. Colportage commenced in the Society's sixteenth year.

Rev. Mr. Cook, another Secretary, stated that part of the Society's labors connected with colportage and home distribution. The speaking commenced at 5 minutes before 11, and the meeting was addressed by Hon. Reuben H. Walworth, Saratoga; Rev. J. B. Shaw, Rochester; Rev. Dr. Plumer, Baltimore; Rev. William M. Thompson, Missionary from Syria; Rev. Amos Sutton, Missionary from Orissa, India; and Rev. Dr. Bethune, Brooklyn, in eloquent terms. They set forth the importance of evangelical literature in a free government; the benefits of colportage to our emigrant population and frontier settlers, and the important services rendered by the Christian press in foreign and pagan lands.

The resolutions adopted are deferred.

Mr. Shaw met and controverted the too common feeling in regard to the influx of emigrants from Europe, that this is our country, and these our lands, and foreigners have no right to crowd themselves as unbidden guests upon our happy homes. But, said he, by what right do we ourselves enjoy these highly valued blessings? They were not created by our toil, nor won by our valor, nor purchased by our blood and treasure. Our fathers did this work, not for themselves alone, nor for their posterity exclusively, but for mankind. And to shut the doors which they opened to the sons of oppression and want from all nations, would be to show ourselves unworthy of the inheritance of our fathers. Moreover, they do us a good service, by making us realize the value of our blessings. And in addition, a strong arm is so much capital brought to our country. These men perform labors which our native population neither could nor would perform. What would our manufactories be worth without operatives. The strong arms are the best capital, and for every laborer (save the offscouring of the prisons and work-houses of Europe,) our country is richer and the old country poorer. He would therefore write over every doorway that leads to our broad domains, the inscription "And yet there is room."

Dr Plumer referred to the fears and arguments which affected men's minds, at the first formation of the Society, as to the possibility of its succeeding. The results had been astonishing. He knew it was a hazardous thing for an invited speaker to attempt to vary the order of exercises, but it was impressed on his mind that these servants of God would rather unite in thanks to God for his favor, and prayer for His blessing on the future labors of the Society, than in hearing him talk. He would therefore venture to move a suspension of the prescribed order of proceeding, and that Rev. Dr. De Witt be invited to lead our devotions. The motion was carried, and Dr. De Witt offered a fervent prayer.

Dr. Plumer then continued his remarks, dwelling on the future growth and wants of our country, and the importance of this Society as the only means now available for the evangelization of large sections of the population.

Mr. Thompson detailed numerous facts to prove the value of the press in the conflict with the corrupt hierarchies of Western Asia. If you wish to learn the power of a battery, you must not ask those who are working it, but those who are receiving its discharges. And the consternation created by the free Christian press, and the efforts that are made to put it down, and to suppress the circulation of evangelical tracts are sufficient proofs of the value of the work which is now carried on.

Mr. Sutton commenced by relating the remark of a Christian native preacher in Orissa, who was speaking of his wish to visit England and be present at one of the great meetings. Mr. S. asked him what he should say. The first thing, said he, would be to wish them ten thousand loving salutations. What next? After thinking a little while he said—"That, I cannot tell." And, said Mr. S., I confess that in rising to address this assembly, I find myself very much in the condition of that dear native brother; I can wish you ten thousand brotherly salutations, but what to say beyond that I know not.

He however proceeded to express his emotions on visiting the United States for a second time, and witnessing the improvements. He then turned to his own field of labor, which is in the immediate neighborhood of the great temple of Juggernaut. He told of the difficulties they encountered, the discouragements presented by those who thought it impossible ever to plant the gospel or make converts among that people, and the length of time they labored on without seeing a single convert. But at length their success commenced, by the conversion of one who had remained faithful and had proved a most eloquent and successful preacher. He recited the circumstances of some of the earlier conversions, and then spoke of the benefits of the circulation of tracts. There are now many Christians in that part of India. A deputation of brethren of other societies from Calcutta have lately reported that they found at Cultach the largest worshiping assemblies, and the most numerous body of native Christians to be seen in India. They also describe a beautiful Christian village, where they saw the people coming from their neat dwellings, along clean streets, to a comfortable house of worship, and heard an excellent gospel sermon from a Hindoo pastor. Mr. E. described the purchase of that site, when it was all a wild jungle, and had been purchased and made a beautiful village. Thus is the wilderness and the solitary place made glad. He heard of very little success that had been gained without the use of tracts. He lived at the head-quarters of idolatry in India; he had seen 250,000 people at once bowing down to the idol, and the country around made like a Golgotha by the dead bodies thrown out to the dogs and unclean birds, 150 in one instance, 100 in another, 50 in another, &c. There were no other missionaries in that province. Besides the Orissa people, they are near the Khurds, a people who offer human sacrifices—children who have been kidnapped from other provinces. The British government has recently taken notice of the practice, and rescued 500 victims within the last two years; 150 of whom are placed in the mission suburbs of Orissa.

Dr. Bethune said it was right that some response should be made to these appeals of our brethren from missionary ground. He dwelt at considerable length upon the many calls for speeches, and the impossibility of keeping his thoughts and arguments from running into each other among so many societies.

The meeting closed by singing the Doxology, "Praise God from whom all blessings flow," &c., to the tune of "Old Hundred."

The Independent.

NEW YORK, THURSDAY, MAY 9.

AN EXTRA PAPER.

In order to give our subscribers a *complete* report of the proceedings of the Anniversary week at the earliest day, we shall issue on Saturday an extra paper containing full reports of the meetings to their close on Friday morning. We shall thus publish some of the most interesting matter of the week—such as the reports of the American Bible Society, and of the meeting for the American Board, much earlier than we could otherwise do, and in addition to very full and accurate reports of the public exercises of the season, give the usual variety of editorial and other matter.

The Independent.

BOOK OF THE FARM.

Our notice of this excellent work, week before last, has led the publishers to address to us a long note—so long that we cannot publish it. They state:

1. That they did not change the title of Stephens' Book of the Farm without the knowledge and consent of the English Proprietors of the work, and they presume that Mr. Stephens himself was aware of the fact.

2. That the reason for the change was not to deceive the public, but to give a *better* title to a good book, and so give a wider circulation to sound information.

The point of our criticism was this, that they had published an old work in a way that must infallibly deceive—by changing the title, by saying that it was by the author of the Book of the Farm, when it was that very book itself—and by putting Prof. Norton into the position of joint-authorship, while in fact he is but the editor of the American edition of the long-published work. We do not say that Messrs. Scott & Co. did this *meaning* to deceive, but they have done that which does and must deceive, and whether they meant it to be wrong or not, it is wrong.

That the English publishers knew and consented to this arrangement, brings them into a partnership of a wrong deed, but does not let Messrs. Scott & Co. out. There is no reason why the title should not be changed if the first were infelicitous. Why then did not the title-page somewhere state it? why did not a preface or note let the purchaser know just what he was buying? But here was the work selling in England under one name, and in America under another—with a title-page which inevitably deceives. No reasoning can get round this. If the Harpers were to republish Eugene Aram, under the name of the *Scholarly Murderer*, by "the author of Eugene Aram," would that be fair? Would it be honest to republish the second edition of Macaulay's History of England under a new name, alleging it to be by "the author of the History of England," and as if that were not enough, to state that he was "assisted by" C. S. Henry, D.D., Prof. in Columbia College; or Jared Sparks, who simply added notes?

This whole business is what is familiarly known to those initiated in the mysteries of title-pages, as a bookseller's trick. And if Messrs. Scott & Co. have fallen into this snare without reflection, there is but one manly step by which to set matters right, and that is to change the title-page, so that the most casual reader shall know that when he buys the Farmer's Guide, by Henry Stephens, author of the "Book of the Farm," assisted by Prof. Norton, of Yale College, he is in fact buying the veritable Book of the Farm, by Henry Stephens, second edition, edited by Prof. Norton.

*

Justice to Prof. Norton requires us to append in this place a note which one of the editors has received from him, respecting his connection with the book above alluded to. We add nothing to his explanation:

ALBANY, May 3d, 1850.

DEAR SIR:—I notice in *The Independent* of April 25th some strictures upon the work now publishing under the title of "The Farmer's Guide," which, from an evident misapprehension, do injustice both to the American publishers and myself.

1. In place of being, as was the previous edition alluded to, a reprint without consent from an English work, this edition is issued by express agreement with Mr. Stephens and the Messrs. Blackwood, of Edinburgh, they furnishing an extra set of stereotyped plates, cast in Scotland from the originals.

2. My own connection in this matter is directly with Mr. Stephens and the Messrs. Blackwood, at whose request I undertook to furnish some American notes to their American edition.

3. As to the charge that the Messrs. Scott have acted in an underhand manner, I may state that they have done nothing without the consent of the author and publishers in Scotland, who agreed to the proposed change before it was made.

For myself, until the new title was announced, I did not even know that any alteration was contemplated.

My own impression is, that the public will be so pleased with the greatly improved work which Mr. Stephens has produced, as to be quite reconciled to the change of name.

I am, sir, very respectfully yours,
JOHN P. NORTON.

For the Independent.

A SCENE IN HAWAII.

THE RETURN OF A MISSIONARY'S SON TO HIS BIRTH-PLACE.

It was Sabbath, when after long and tedious voyages, I arrived at the island of K., where my journeyings were to cease. Hastening on shore, I sought the residence of the missionary stationed in the small but beautiful village of K., which by the enterprise of foreign residents is fast becoming a place of mercantile importance. I found the villagers assembled for divine worship in the spacious thatched church, which stood a few rods distant from the house. It was soon noised among the people that the son of a missionary, whose voice had oft proclaimed to them the ways of eternal life, and whose memory was still precious with them, had arrived from the land of his fathers, and the islanders, together with their native preacher, who had been addressing them, flocked about the dwelling to welcome me back to my native isle. Unwilling that they should appear to be desecrating the day of rest, the missionary desired them to return quietly to their homes, which they did, after a warm and individual salutation.

On the following morning, provided with a guide and a horse for each of us, I proceeded on my journey to the village of W., about fifteen miles distant. Traveling was performed entirely on horseback, there being no vehicles in use. My road lay through a beautiful country, capable of the highest cultivation, lying in undulating hills with gently-sloping sides, covered with grass of the richest coloring, presenting at a distance the appearance of a carpet of green velvet, of such peculiar richness as to excite the covetous desire of many a passer-by. And winding in every direction among these hills, were gurgling rivulets of the clearest water, flowing down from the mountains, while along the banks of the streams were numberless little hamlets, where the islanders dwelt and cultivated their little gardens, filled with favorite fruits. A few hours' ride through this scenery of almost celestial loveliness, brought me to the village of W. The river of the same name, on the banks of which the village is located, flows through a deep valley formed by precipitous bluffs of solid rock on each side, a hundred feet high. The valley is about a hundred rods in width, and is frequently overflowed by the river, rendering it exceedingly fertile. From the top of the bluff into the valley, the descent is by a road cut into the steep rocky sides. As I stood on the brow of this bluff, the scene before me was one of exceeding beauty—the valley extending to the right till lost among the hills, and to the left the bluffs sloping rapidly to the level of the shore. Calmly flowing through the valley was the river, over which canoes were rapidly gliding, or in whose waters the amphibious villagers were sporting. As I looked down upon it, I was reminded of that

"Stream whose gentle flow
Supplies the city of our God."

From one end of it to the other, this valley was under the richest cultivation. Hundreds of thatched houses dotted the scene, surrounded by gardens, all regularly laid out into squares and oblongs, and enclosed with walls and hedges. In every direction might be seen little canals and aqueducts to irrigate the gardens. Indeed, the valley from one end to the other, afforded a sight beautiful beyond description—the dark leaves of the taro forming a rich contrast with the lighter green of the banana-trees, which extended in rows in every direction, loaded with their yellow delicious fruit, while tall cocoa-nut trees leaned gracefully over the banks of the river, and numberless tamarind, bread-fruit and orange-trees were seen in every quarter.

As I viewed this scene, there was a silent throb of joy in my breast, for this was my birth-place. We descended the bluff, and as we entered the village, my guide informed the villagers who I was. One and another hurried to meet me, and with joy welcomed me back again. The old men and women, whose memory ran back to former days, could not refrain from tears of joy, and embraced me as though I had been their child. The scene beggars description—they were not simply *tears*, but wailings, which might be heard a long distance, and brought around me the whole village half-frenzied, so impatient to grasp my hand that I was compelled to stop and salute them individually. As I passed by each house, children of every age, old men and women leaning on their staves, came out, and demanded a hearty shake of the hand. My way was fairly hedged and my horse could hardly advance, for the hundreds of islanders that had flocked about me.

I hastened on to the mission premises, which were a little beyond the village, and as I approached I found that many had run on in advance to give notice of my arrival. But what a scene! The yards, the house, the rooms were filled; and as I approached the gate, they shouted, "There he comes! there he comes!" Dismounting from my horse, I pressed through the crowd, and there, at one side of the room, beside the table, sat an aged lady at her work. Her brow was deeply wrinkled, and her cheeks were pale and sallow and sunken. Her head was sprinkled with gray hairs. There was a care-worn look about her, which seemed to say that she had passed through years of toil and privation. But to me there was something expressive about her look, as though I *might* have seen her in former days; and in her eye there was something peculiar in its expression as it first met my own; for it seemed as if I must once have known that eye, that look before. But I knew it not—it was as a stranger face to me.

I entered the room—it *was* my mother. But my pen shrinks from revealing the secret stirrings of the human heart when deeply moved, nor can it paint a scene whose feelings knew no bounds. It was eighteen years before that we had parted—mother from her son—long years of anxious thought, and now we met once more, strangers to each others' looks. Again I sat beside my mother, and listened to the same voice which taught my infant lips to lisp. Was there not joy there? They only who have passed through the scene, who have felt the sting of tender partings and realized the joys of meeting, can tell.

But the scene about us was exceedingly affecting. Three or four hundred natives, eager to see and hear, were in or around the house, some sitting in chairs, others on the floor, or crowding around the windows and doors, all weeping and deeply moved. They would press around me, and again constrain me to shake hands with them. At length an old woman pressed through the crowd, and with hurry and agitation entering the room, fell at my feet, and, embracing them, wept like a child. I endeavored to release myself from what seemed more like human worship than anything else, but for ten minutes she would not release her hold. This woman had been a nurse and faithful family servant for many years, and was a devoted Christian. It was truly affecting to receive these warm demonstrations of joy at my return. They would sit and rehearse incidents of former years, and tell how small I was when I left for America, and seemed astonished to find me full grown now, and added a thousand other incidents of passing interest.

During the afternoon of my arrival and the following day, they continued to visit me, and almost every one brought presents, so that I found I had several scores of fowls, several bushels of sweet potatoes, together with cocoa-nuts, bananas, melons, bread-fruit, oranges, &c. Among the rest, an old chief came, followed by his servant, loaded with poultry and vegetables as gifts. Unbounded joy seemed to take possession of every one at my return, after so long an absence.

But a stillness reigned about my home which seemed to show the changes which eighteen years had wrought. *One* was absent; it was he whose cheerful voice was often heard among his youthful band, leading them in sacred praise to that eternal One, before whose throne he now is mingling with the redeemed; and as I thought of that sad hour when he was called to part with his youthful group, and commit them to the keeping of Providence—the parting made more keen by the thought that he might never see their faces again—I was forced to exclaim, "Oh the trials of a missionary's heart, none can know them but they who experience them!"

CORRESPONDENCE FROM HAYTI.

LETTER IV.

PORT AU PRINCE, Nov. 24, 1849.

Taking into consideration the past history of this island, and the present universal prevalence and predominance of the Roman Catholic religion, I am sure your readers will not be less surprised than I was to learn that there is here the most entire religious toleration. Protestants may preach in their chapels, in the streets, or from house to house, without the least hindrance from government, and with assurances of its sanction and protection.

This has been variously tested on both parts of the island, that is, under both the Haytien and Spanish governments. It was most thoroughly tested sometime since at the Haytien capital. Rev. Mr. Judd and lady, Baptist missionaries from the United States, in riding through the city upon one of their great church festival days, unexpectedly came upon one of their immense religious processions, in which the cross, with the Savior upon it, and various other images and paraphernalia of their church, are borne through the principal streets. At the approach of the cross every Catholic reverently uncovers his head; and in case any are so profane as not to do this willingly, there are officers in attendance to compel them to do it. This procession extended through several streets, and Mr. Judd was completely blocked in. As on commencing his mission he had gone before the proper officer and received the sanction and protection of government, he determined, for the double purpose of testing those assurances of protection, and of showing his disapproval of their ceremonies, not to uncover his head.

The cross approached, the multitude uncovered their heads, and crossed themselves. He alone of the vast throng sat quietly upon his horse, with his hat upon his head. It so happened that the principal officer was near him, who, seeing that he was a foreigner, and supposing he was ignorant of their customs, politely requested him (in French, the language universally spoken) to remove his hat. By this time many hundreds had gathered as near as possible to witness what was passing. Mr. J. had sufficient knowledge of the French to say: "My hat is well as it is." The officer supposed he did not understand what was wanted, and explained in various ways; but Mr. J. assured him that he understood him perfectly; and to convince him that it was so, took off his hat, and then deliberately placed it upon his head again.

The offense was deliberate! What should the officer do? He elevated his police-staff, and made an attempt forcibly to remove the hat. Mr. J. dropped his bridle, and with both hands held it upon his head. The officer by this time beginning to doubt whether he had a right thus to interfere with a foreigner, desisted from his efforts and passed on.

The movement was a bold one—in the presence of thousands—and the issue was looked for with the deepest interest. On carrying the matter up to the proper authority, the officer was very severely censured for his conduct in thus interfering with a foreigner, and dismissed with the remark: "His (Mr. J.'s) religion does not consist in forms; it is something better. He does not need to take his hat off."

A victory not less signal for Protestantism and religious toleration has still more recently occurred on the other part of the island, which is under Spanish rule. A Wesleyan missionary from Port au Plat, on the north side of the island, went across to St. Domingo. While there he preached several times in English, and at length announced that he would preach in Spanish, and did so. The next day he was arrested by order of the bishop, and brought before an ecclesiastical court. He appealed from this court directly to the Governor or President, who not only acquitted him, but strongly censured the bishop for his interference in the matter, and told him that although the Catholic was the principal religion in his dominion, Protestants were nevertheless as free to preach and to publish their sentiments, if they were disposed so to do, as Catholics.

These facts are abundantly sufficient to confirm what I have said in regard to *religious toleration*; but since writing the above I have been presented with a copy of the "Constitution de L'Empire D'Hayti," which is just issued. It is the Constitution of 1846, revised by the present government. I copy from it two articles in reference to the freedom of the press and religious toleration, which certainly are most remarkable for their liberality. Some heads longer crowned may certainly learn important lessons from this recent aspirant to a place among their number. The articles are as follows:

ARTICLE XXXI.

Section 1. Every one has a right to express his opinion on all matters, and to write and print his thoughts or views.

Section 2. No writing shall be subject to any legal censure previous to publication.

Section 3. The abuses of this right are defined and controlled by the law, without however infringing upon the liberty of the press.

ARTICLE XXXII.

Section 1. All forms of religious worship are equally free.

Section 2. Each one has a right to profess his religion, and exercise freely his own mode of worship, provided he does not trouble the public peace.

This Constitution, a copy of which I send you, has many other articles not less striking than the above; but I must pass over them without further notice. You will see that it justifies all that I have said in regard to the advance these people have made in intelligence and civilization.

From a great variety of facts that have come to my knowledge since I have been here, I feel confident that these liberal principles will be fully maintained. They are popular with the people, and it would seem that whatever other revolutions may take place, this matter of *entire toleration* must remain unchanged. Indeed so popular is it that even the priests join in the general voice of commendation and eulogy of the principle. I was not less surprised than delighted to hear of the following passing conversation between one of the priests of this city and an American colored man (strongly Protestant in his feelings, but not a professor of religion), a merchant who is doing a very extensive business here. A very friendly and pleasant intercourse existed between them, the former often calling at the store of the latter, where many pleasant conversations were enjoyed by them upon whatever subjects might chance to be then agitated in the city, or uppermost in their minds. On the "All-Saints day," of which I have spoken in a former letter, the merchant rode out with the rest of the throng to witness the services at the Cemetery. In passing about he met his friend, the priest, who in a half-serious, half-jesting manner, accosted him: "And how is it that you are here?" To this the merchant readily and pleasantly replied, "O, you know that we Protestants have very enlarged and liberal notions—that we believe in every man's worshiping according to the dictates of his own conscience;—and you know, too, that I am from America, where they afford equal toleration and protection to all." "Yes," said the priest, emphatically; "I know that it is so, TO THEIR HONOR;" and passed on. I have many other not less pleasing incidents, but you see that my sheet is full.

Yours, H. W. P.

For the Independent.

ROMANS V: 11.

The doctrine of the atonement, or of the expiation for human sin made by Jesus Christ, is justly regarded as a leading doctrine in the Christian system. Yet the term *atonement* is found only once in the New Testament, namely, Rom. v: 11—"By whom we have now received the *atonement*." But it is the thing, not the word, for which the orthodox contend.

It is also somewhat remarkable that the original word in this passage, as all admit, denotes not the *atonement*, technically or theologically so called, but merely *reconciliation*.

In this case, however, our translators have not mistaken the force of the original word; they have merely used the English word *atonement* in its primary or etymological import; for in the old writers *at onement* or *atonement* denotes reconciliation or a being at one.

There are many other cases, in which, if we would get at the meaning of our translators, we must go back to the primary or etymological meaning of words.

For the Independent.

NARCOTIC STIMULANTS—TOBACCO.

Example is better than precept. The narrative of the closing scenes of a drunkard's life, when his health has been shattered, his mind impaired, and the horrors of penury, imbecility, alienation of friends, and desolation of his family, have gathered round their unresisting victim, has done more to arrest thoughtless youth in the first steps of inebriation, than all the moral persuasion that could be brought to bear upon him.

The "*Confessions of an Opium Eater*" startled the fashionable world in England by the vision of the infernal imaginings resulting from indulgence in a pernicious drug, the first effects of which are singularly pleasing to the senses. It has indeed been objected, that the writer of those Confessions has pictured in too attractive a manner the delight arising from the first use of opium, which beguiles its votaries into continued indulgence. But it must be a superficial mind that can be allured by the insane joy in the first use, when at the same time is brought to view the relentless craving and unavailing efforts to resist it, the horrors which terrify the mind, and yet are insufficient to rouse up resolution enough to withstand the iron grasp which drags the poor victim to the renewal of scenes at which his soul revolts.

The confessions of a tobacco-chewer do not involve such lights and shades. There is no trance nor spiritual vision to tempt the novice. Indeed, to outward observation nothing can seem more opposite. Every association is disgusting: the foul excretion that must have constant vent—the unclean mouth—the vile spit-box. No household gods could have been found for such unseemly things. The *Cloacina* of the Romans, the divinity of the sewers, the great receptacles of the filth of the city, would alone have been appropriate.

Yet it would be a mistake to suppose that this practice to the outward sense so revolting, has nothing attractive. Were that the case, we should be saved all our labor in remonstrating against it. There is a feeling of quiescence which results from the deadening influence of tobacco on the nerves. Chewing is almost always the sequel of the habit of smoking. With the latter I do not purpose at present to deal, except as the antecedent of the other, and pass it with the single remark, that I do not concur in the opinion frequently expressed, that it is the least exceptionable mode of using tobacco. On the contrary, it probably is the most hurtful, if not the most offensive; and King James's Counterblast was not extravagant in designating it as "*a custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black and stinking fumes thereof nearest resembling the horrible Stygian smoke of the pit that is bottomless.*"

I propose to develop some of the effects of *chewing* tobacco, and these I shall derive chiefly from my own observation. It is not easy to convince any one of the reality of injury which takes place gradually. Many allege that they have used tobacco for years without any injury. We know that some have even lived to old age in the habitual use of it. In a few instances the strength of the constitution has been sufficient to stand the noxious influence, yet even in those cases it would be difficult to show that there was a sound state of the bodily fuactions. The same sort of argument has been often used in favor of inebriating drinks, and been sufficiently answered. In general it may be safely said that *no man has used tobacco for any length of time without incurring the penalty of a deranged digestion.* The practice sometimes, and this is its natural tendency, ends in intemperance in strong drinks, and then the lesser evil is merged in the greater, or rather, its specific injury is less distinguishable in the overwhelming prostration of the system. In other cases the system is by degrees impaired, and a man finds himself a confirmed dyspeptic, without having observed the manner in which he has become so. But oftener the history of the case is a constitution broken, suddenly and irreparably, like the "*mighty taken away without hand.*"

Look at the robust frame of a man yet in the prime of life, and who ought, in the natural course of things, to reach a serene old age; but though he is now independent in his circumstances, not bound to toil, and should enjoy life, why is it that he is irritable, nervous, always complaining of ailments or some imaginary grievances? His physician, if he were candid, would tell him to renounce the noxious weed, which is in fact the source of all these troubles; but he finds it better policy to administer drugs, and leave the fatal indulgence undisturbed. What service to society could not the medical profession render if every member of it was as honest and plain spoken as *Abernethy.*

I know a gentleman who had for years been subject to a nervous restlessness and insomnia. Having become zealously engaged in the cause of temperance, he found it necessary, for the sake of consistency, to renounce tobacco, which he had used to excess. This he accomplished, but with what painful effort, so honorable to him, as being from a mere sense of duty and not of self-interest, no one can appreciate who has not had a similar trial. What was his surprise to find his virtuous self-denial followed soon by relief from the ailments with which he had been suffering. It was too late in life for the entire renovation of his constitution; but the bloom of a healthy complexion returned, his sleep became sound, his appetite natural, and his nervous system was transformed from a state of morbid sensibility to an agreeable quiescence.

Another case may be usefully mentioned as a contrast to the last. A gentleman of considerable distinction at the bar, of a naturally fine constitution, became subject to a nervous agitation, which was disagreeably exhibited in his public speaking, his hand-writing was scarcely legible, and his face displayed a contortion of the features, as we sometimes see in nervous fevers. He finally died in the prime of life. No one acquainted with his habits could doubt that his disease was induced by the use of tobacco, which he chewed inordinately.

A single other instance I shall cite, as showing that reformation postponed too long may be unavailing—that there is a point when, as Thomson expresses it:

"It is not e'en ia grace
To undo the past, and eke your broken years."

A very estimable citizen who had smoked and chewed tobacco many years was compelled, by the state of his health, to give up both; but it was too late; the brain had become so depraved by morbific influence, that no reaction could take place, and the same distressing symptoms continued which the patient had previously been subject to, and which had no doubt resulted from the use of tobacco. Nightly visitations of sepulchral forms, associations the most dreary and revolting, harrassed the poor sufferer till relief was brought by the cessation of all sensation in a body vitiated past cure by a fatal indulgence.

CORNARO.

MISCELLANEOUS.

UNDER-GROUND LIFE IN NEW YORK.—The *Courier and Enquirer* publishes a table of statistics compiled from returns lately made to the Chief of Police, showing the number and condition of persons in New York who live in basements and cellars. The number of basements and cellars thus occupied is 3,742; of rooms, 8,141; of occupants, 18,456. Of the occupants, 13,035 are reported as "clean," and 5,423 "dirty." About half of the whole number live in single rooms, generally with an average of five to a basement. In addition to these facts, we find in one of the city papers a summary prepared from the very incomplete returns of the Health. Wardens in regard to the crowded condition of many back buildings and close alleys. We give a few of the statements:

"In Catharine, Oliver, Water, Cherry, Oak, Madison, William and Rose streets, 31 dwellings, ranging from one to four stories in hight, have been reported, containing 1,066 persons, and the other streets about 23 dwellings, containing 746 persons, the greater number of which are kept in a very filthy condition.

"The Health Warden of the Sixth ward reports 63 rear buildings, containing 769 families of 4,721 persons. Of these buildings, 35 are badly ventilated, and 19 kept in a filthy condition, and some of them are more densely crowded than the hog pens or cow stalls in the Twelfth ward. Besides the nuisance of over-crowded and ill-ventilated dwellings, several persons have returned to the old habit of rearing pigs, and though they keep them from wandering in the streets, the danger to the public health is not lessened. No other ward in the city can present a larger number of inhabitants residing in fewer dwellings. The consequence is, that crime, poverty, and disease abound here at all seasons of the year. It was in this ward that the cholera first made its appearance last year."

In ward Eleven, a list is reported of 380 houses containing 5,344 individuals, of which 164 are kept in a cleanly condition, and 116 filthy. In one house, No. 118 Ridge-street, containing five stories, there are 24 families, in all 115 persons, and in the list of owners, there are several individuals holding a high position in society.

A particular neighborhood presents the following terrible agglomeration of the materials of crime, and pestilence, and woe:

"In the rear of Nos. 8 and 10 Mulberry-street, owned by a dry-goods merchant residing in Catharine-street, there are no less than 222 individuals; residing in 75 Mulberry-street, owned by the same individual, there are 135 persons; in 15 Leonard-street, 100 persons of all colors; in 128 Leonard-street, 120 persons, the latter place owned by one of the deputy sheriffs; in 150 Anthony-street, otherwise Chimney Sweepers' Hall, 130 persons; in Cow Bay, 230 persons, all colored; in the Old Brewery, 215 persons; and in 73 Cross-street, 100 persons.

BURIALS IN CITIES.—The attempt to legislate in Massachusetts against the nuisance of crowded burials in cities, has been defeated by the power of Popery. Mr. Buckingham reported to the Senate a bill to regulate burials in cities. The committee had a mass of facts and testimonies to prove its necessity. But the Romish bishop was alarmed at the danger of losing certain perquisites, and he alarmed the mayor with the assurance that the passing of the bill "might produce serious consequences," (qu. political?) and the bill was defeated. The *Transcript* publishes an expose of the profits on a burying-ground in Roxbury, which was bought at 12½ cents per square foot, and used over and over again for graves at $10 each, making a profit of $10,000 to $20,000 on a quarter of an acre of land. "A Roman Catholic" mentions this case:

"When Patrick Boyle, of Roxbury, died, his widow purchase' a grave-lot of Mr. O'Beirne. Being quite poor at the time, she gave him $8 on account, for which she took a receipt, which receipt is now in the possession of Mr. Ira Allen, of Roxbury. About a year after, one of her children died, and she went in search to Mr. O'Beirne to have her ground opened. He told her she had no ground there; and when she referred to the transaction, he said the grave was full, and she could not bury the child in it. She went, in much distress, to Mr. Meserve the Superintendent of the Almshouse in Roxbury. He wrote a note to Mr. O'B., requesting to have the ground opened; and this was done; when two bodies were found to have been interred there since the father's death, and scarcely earth enough was left above to cover the child's coffin! Shortly after this, Mr. Meserve (who will confirm this story in every particular) received a polite note from Mr. O'B., enclosing a bill of $14 for the interment of the child, which child was only two years old at its death! When the reverend gentleman affirms, that he has "on many occasions given single graves at from $2 to $8," I do not presume to deny it; but I would suggest that it is quite possible to give a single grave at those prices *on too many occasions.* This single grave must have netted $38, exclusive of sexton's fees.

"In my previous article I did not assert that Mr. O'B. charged a dollar a foot for ground, which he purchased (according to his own story) at 12½ cents. I said that he sold it in lots of 264 feet for twenty dollars each. Here is a copy of a receipt given by the reverend gentleman to Mrs. Edward Dolan, for a lot 10 feet by 10, on which stands a monument to the memory of her husband:

"'ROXBURY, Dec. 27th, 1849. Received of Mrs. Edward Dolan the sum of one hundred and two dollars in full for a parcel of land attached to St. Joseph's Church, Roxbury, enclosed for a monument in said cemetery.

(Signed) 'P. O'BEIRNE.'

"A dollar and two cents per foot for land that cost ten cents! Where do the profits go?"

BISHOP WILBERFORCE'S HOME MISSIONS.—There is much in a taking name. "Home Missions" is such a name. The clergy of the Establishment have long been combating the Home Missions of the Dissenters, but without being able to put them down. Now they resolve to set up "Home Missions" of their own. And the manner of it is quite peculiar. The Bishop of Oxford has set the pattern, by going from parish to parish, holding a "Four Days' Meeting" in each place, accompanied with all the solemnities of the church. We give the programme of eight days' exercises, which, if done in a proper spirit and so as *to reach the people*, could hardly fail of effecting much real good:

"Wantage was chosen as the first scene of their labors. From Ash Wednesday to Sunday, inclusively, the Holy Communion was celebrated at eight o'clock every morning, and a sermon preached. Any persons requiring spiritual consolation or advice were urged, at the close of each service, to apply to the bishop, or one of the clergy, who remained either in the vestry, church, or at the vicarage, for that purpose. On Saturday evening, the Bishop addressed the candidates for confirmation at Banbury, and, on Sunday, held an ordination in the parish church, in the morning, followed by the administration of the Holy Communion; in the afternoon, there was a confirmation; and again, in the evening, prayers and a sermon. On Monday, there were to be four services in the parish church; Tuesday, three; Wednesday, two; besides others in the neighboring churches."

SANDWICH ISLANDS.—The *Polynesian*, government paper, published at Honduln, says that population increases in some of the agricultural districts, and hopes that the increase of industry among the people will arrest the present tide of depopulation. At any rate, if the native race continue to waste away, their places will be filled up with a foreign and mixed people. It deprecates the idea of annexation to the United States, as calculated to awaken the jealousy of other powers, especially of England and France, which have guaranteed the independence of Hawaii.

"Under King Kamahameha and his dynasty, the islands, be their population native, foreign, or mixed, can never become a source of danger or injury to other powers; but were the islands annexed to the United States, or colonies of Great Britain, or France, or of Russia, the case would be very different.

"As for selling the islands, that is a thing not to be thought of. The King is fully able to govern them, as their lawful sovereign, and he is not going to barter away his domain and his subjects, as a farmer would his farm and the cattle upon it. He has the solemn guarantee of England and France, that they will respect his sovereignty so long as he exercises it with due regularity toward foreign nations; and were the United States to act otherwise, they would lose more in character than the value of the whole Islands.

"Both in Great Britain and the United States, there is such a thing as public conscience, which resists the voice of such charmers. Amid the convulsions of Europe, the rights and immunities of the small republic of San Marino have been respected by all nations, and it would be strange, indeed, if the greatest republic of the New World could disregard those of the small kingdom of the Sandwich Islands."

A communication from Rev. J. S. Green, missionary of the American Association, deals faithfully both with rulers and people, and insists (very justly), that indolence must be overcome, and that *the people* must be encouraged to purchase lands, now held only by a few landed proprietors.

"Recently at Makawao on Maui, Manoa valley on Oahu, and at a few other places, lands have been sold to the people. A division of lands is said to have been made of late for the benefit of the farming population. But the progress of putting the common people in possession of small tracts for homesteads is slow, very slow. The fault is, in part, in the chiefs, who prefer to sell to moneyed men from other lands, though destitute of principle, and whose influence is only evil, rather than sell on trust to a poor Hawaiian, though he may be of an unimpeachable character. But the chiefs are not alone in fault. The people are not half awake to the importance of possessing small farms. Many of them greatly prefer a horse, or a costly dress which they do not need, to a farm. They are too indolent to work. Hence their poverty and wretchedness. Hence their destitution of everything about them which would give a charm to the spot on which they live, and which would make it what it ought to be, the home of their children.

"The sottishness on the part of the people must be broken up, also the covetousness of the chiefs. The people must become proprietors of the soil. The possession of little farms, each fenced or surrounded with a hedge, with a comfortable house, the land well tilled, trees, and shrubbery, and flowers growing around the cottage, would ere long put an entirely new face upon everything on the islands. Men and women in these circumstances would stay at home, instead of gadding about, as they now do, from place to place, and from one island to another."

VAGARIES OF JUSTICE.—The London daily papers record two cases in the Central Criminal Court, which show how unequal is the apportionment of punishment to guilt, as between great criminals and small. Edward Naime was a stock-broker, and was convicted of appropriating to his own use £1700 in Exchequer bills, which had been entrusted to him for safe-keeping. His sentence was, imprisonment twelve months, without hard labor; and two other indictments for embezzlement were dropped. George Milner, aged 19, was shopman to a druggist, and was convicted of stealing a letter containing a half sovereign and a florin. His sentence was imprisonment for eighteen months, with hard labor.

CANADA MISSIONS.—This is the designation given to a system of operations originally commenced by Hiram Wilson, for the particular benefit of the fugitives from American slavery who have there found a refuge under the shadow of the British crown. Rev. J. P. Bardwell, of the American Missionary Association has recently made a tour through that part of Canada. Miss Teall, of the Baptist Free Mission Society, has a large and interesting school of white and colored children, near where Mr. and Mrs. Brooks formerly kept. She receives $50 from the Society, and the parents can do but little. The garments and goods which have been sent from the United States, cost more in freight and duties than they are worth, and are the source of endless vexation and strife. Mr. B. says:

"The colored people have supposed that the goods were theirs, and that they had a right to them without paying any charges upon them, and in some cases have taken them away from the missionaries, and distributed them according to their own fancy. Many of them seem to feel that Abolitionists are bound to make up to them what slaveholders have wronged them out of. Hence they are never satisfied with what is done for them. If some friends at the principal depots on this side were furnished with goods for the panting fugitives, where each one could take his *outfit* as he passed, it would save duties, transportation, and difficulty."

CHRISTIAN SOCIALISM.—A writer in the *Christian Times*, London, in noticing the first of a series of tracts with the above title, candidly acknowledges the difficulties of the subject, and his inability to bring his own mind to a satisfactory conclusion. He says—

"What is it that needs correction?—to what extent is the wretchedness that is in the world the fault of individuals, and to what extent is it the fault of society as at present constituted? I cannot answer. I cannot even satisfy myself as to whether the evil is increasing or diminishing. Facts used to be stubborn things, but the so-called facts with which angry economists try to overwhelm each other now-a-days, are among the most elastic things in nature. Each party presents itself with an array of statistics—the authorities unimpeachable, the arithmetic irreproachable, and the contradiction peremptory. There only remains upon the mind a vague idea of a slow secular advancement of the people in prosperity and intelligence, checked, and at intervals counterbalanced, by the appalling misery and degradation of some particular classes.

"Decidedly there are two instincts—the conservative and the humanitarian—at war with each other, and the conflict is engaged along the whole line of human interests. There is an extreme right and an extreme left, before either of which there is no room for hesitation; one is ungenerous, selfish, inhuman; the other is extravagant, impious, and inhuman too: but along the center of the line how many questions upon which one must suspend one's judgment!"

BATH.—Rev. R. A. Vaughan, who has for some time officiated as an assistant to the venerable Wm. Jay, at Argyle chapel, has resigned his situation. He wished to be ordained as co-pastor; but Mr. Jay objected at first, and finally a division sprung up in the congregation, so that Mr. V. concluded to retire.

MILLENARIANISM IN SCOTLAND.—The principles of this creed seem to have a wide circulation in Scotland. A series of lectures on the subject has just been delivered in Edinburgh, by ministers of the Free Church—Rev. H. Bonar, of Kelso, being the most eminent. The correspondent of the *Christian Times* says:

"The result of the lectures, as a whole, has not been such as their promoters had in view; and in any future course it would be well that the lecturers confine themselves much more to the strictly argumentative, and indulge less in the purely fanciful, than they have done on the present occasion."

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